



## 聖誕節與波士頓的華人基督教會



Young People perform at the Boston Chinese Evangelical Church's "Celebrating Christ in Christmas" night last week.

### *Growth and Change In the Chinese American Church*

*English-Language Programs Play an Increasingly Important Role in Today's Churches*



## LEARNING

## Balancing Chinese and American Values

By Anping Shen

Our 10-year-old son Jason was born with an energetic body and an active mind. Even before his life started in this world, Jason was already busy stretching his limbs in his mother's body. When Jason was just a few weeks old, he would continuously kick his legs into the air in his cradle. This early physical activity provided him with a significant edge in the formal gymnastic training he has been involved in for the past four years.

However, our son's high level of energy and activity has also been a source of constant concern, anxiety, and, at times, embarrassment. Before he came to the United States at the age of 3, Jason had been considered a "hyperactive" boy in his nursery school. The teachers would sometimes complain to us about his "restlessness" when we picked him up at the end of our work day. To calm him down during the day, the nursery teachers would sometimes give him "time out" in a corner of the classroom surrounded by a wooden frame. Before long, however, Jason would climb out of this wooden "cell," an incredible act that had never been accomplished by any other kids in the class. Concerned with our son's abundant energy, physical flexibility, and endless curiosity for "learning," we asked ourselves if Jason would ever become a "good" boy - a well-behaved and smart child whom we could be proud of as parents.

### A First Lesson In American Values

A couple of weeks after our son attended a community nursery school, we were invited to the school for a teacher conference. "How is he doing compared with other kids in the class?" we anxiously asked the teacher after being told he was doing fine in this new environment. We had learned that American kids were very active, or at least they appeared to be so to us. However, we wanted to be really sure that he was not only doing fine, but also behaving as well as his peers.

"We do not compare kids," the teacher said plainly, with a firm tone. Teachers do not compare kids in class? We were rather surprised by this answer. But, of course, we were too polite to ask why. During this visit and in many subsequent ones, we were always concerned about how well our son was doing and how much his teachers liked or disliked him for his behavior. We never gained a real sense of what Jason's nursery school teachers thought of his behavior. We did feel, however, that his teachers liked him. In fact, he genuinely loved both his school and his teachers, and devoted his very first "book," as a kindergarten class project, to his teacher.

In the following years, we made painstaking efforts to work with school teachers, psychologists, social workers, and other school personnel whenever concerns over our son's "hyperactivity" emerged. Jason has remained an energetic boy throughout his childhood, though he has "calmed down" significantly since his earliest years. While there have been some trying moments in the past few years, Jason has, for the most part, genuinely enjoyed his school life.

### American Education's Child-Centered Views

Years later, after a great deal of academic and personal learning about American educational theory and practice, I realized that the idea of not comparing kids is one of those educational tenets strongly believed by many American educators as well as middle-class parents. This belief implies, in effect, that all children are unique and that every one of them is capable of reaching

his or her individual potential if appropriately educated. Underlying this belief is the legacy of Western liberal educational thinking which provides the foundation for child-centered teaching and learning programs.

According to this liberal educational philosophy, a typical early childhood class should be a lively, noisy, and busy place where learning occurs through the activities appropriate for a child's development. Children are encouraged to learn and grow in a supportive environment that is free from pressure and fear. Almost all the major Western educational and psychological developments in this century have supported this child-centered liberal education philosophy.

Combined with the political, social and cultural changes which, for better or worse, have occurred in the United States during the past few decades, American schools, particularly in the public system, have embraced the rapid development of bilingual education, special education, and other student-service programs run by social and health workers, psychologists, counselors, and various other pupil-support staff. It has been argued that such a developmentally appropriate environment would make children feel comfortable, secure, interested, and therefore facilitate their learning and progress.

### A Challenge to Chinese Tradition

Depending on one's own personal and cultural belief, the idea that "we do not compare kids" could be viewed as the source of the beauty, problems or controversy of America's current educational system. (With the changing social and economic environment of the public school system, it could be expected that the debate would be getting more intense. But this discussion should be a topic for another series.) To most parents of Asian - particularly Chinese - cultural background, grappling with this liberal (or progressive) educational philosophy could mean a long and hard cultural learning process.

For thousands of years of Chinese civilization, formal education has always functioned to select and train talented candidates for imperial officialdom. Education was a privilege available to a very limited number of people. For this select group who could afford the time and resources to master classical knowledge, participating in formal learning was merely a step toward the goal of passing the imperial civil examination and obtaining an official position. Through rigorous comparisons and competitions at local and imperial levels, the best candidates were selected and offered relevant official positions. The success or failure of such imperial civic examinations sometimes hinged on one's correct memorization of a line, or even a word, from a certain classical text.

Even though modern history has witnessed tremendous changes in Chinese society and its educational structure and curriculum, the basic educational values have remained essentially the same. Comparison and competition are still the core beliefs of contemporary educational systems in China and in many other Asian cultures. The central mechanism supporting these educational values has been an examination system. There are tests in every subject, in every grade, in every school, and certainly for every student. A student's performance in a single test could still determine his or her path in life. The fact is that quality education is still available to only a small percentage of the population of China and of many other Asian

countries. It is through this ongoing and rigorous comparison and selection process that the competitive candidates have been selected and offered valuable but limited educational resources. Whether recognized or not, it is assumed that it is more cost-effective to train only the most talented people for the greater benefit of society.

### Balancing Competing Educational Values

Fortunately or unfortunately, many Asian parents in America are products of this competitive educational system. For the most part, Chinese parents (including the author) are still believers and practitioners of those educational values. Success in school for most Chinese parents still means, as stated in a popular Chinese saying, to "have one's head sticking out above others." This perception obviously runs counter to the popular mainstream notion that doing great in school means feeling happy, likable, or getting along with your peers. Recent headlines in my community, for instance, refer to fierce public debates regarding the transfer of some elementary school students to different middle schools. Many parents have expressed outrage because their children might not be able to go to the same school as their friends.

What consequences do such conflicts in educational values hold for our parents, who sometimes feel that American schools do a disservice to the high expectations they have for their children's success? While there are a lot of factors influencing the quality of education, there should be a general understanding of the role education plays in American society. In other words, educational values should only be judged in their appropriate context.

If education in traditional Chinese culture was exclusively used to train and select a few "talented" intellectuals for official positions in the imperial system, American (public) education, by and large, is a joint community effort to help children learn social and academic skills for their personal development and the common good.

It is not easy for our parents to reach a balanced view of what appears to them to be competing views of educational values. It is generally acknowledged that education reflects and is related to its social context. In today's rapidly changing world, where economic competition and social development have largely replaced political and ideological competition, educational values should be constantly reevaluated and reassessed. Particularly from a global point of view, certain degrees of educational comparison and competition seem inevitable, at least that is the social reality that most students will have to encounter when they enter the marketplace. Concerned parents and school personnel act irresponsibly if they fail to help children develop appropriate academic, professional, and mental skills, no matter how good their intentions might be.

From a human and democratic perspective, quality education should enable every child, not only those who happen to be able to learn well at a given time, to have an equal chance to grow and develop. After all, a healthy and growing society is, like any living organism, decided not by enhancing its better parts (they might be desirable and beautiful), but by taking care of its weaker parts. Left untended, these parts could be fatal to the well-being of the organism. Only when its general educational level is raised can a society expect to have enough talented people to meet the needs of its economic and technological development. "The boat will

be raised only when the water level rises," states another popular Chinese saying.

### Growth and Competition

When Jason started gymnastics four years ago, we thought it would be a constructive way for him to use his energy. Like every one in his class, Jason considered gymnastics to be more of a fun exercise than a competitive sport. Each child practiced exercises that were developmentally appropriate and the training environment was supportive and pressure-free. Gradually gymnastic training became more formal and technique-oriented. However, the training plan was designed to take into account both the physical characteristics of the individual and the technical requirements of the gymnastic exercises.

Last year Jason started competition at the local and state levels. The transition from doing exercises for fun to training for a competition was a learning experience for both Jason and us. We have learned how to put gymnastic training, physical well-being, and competitive thinking into an educationally balanced perspective. Jason's physical and biological condition, our family influence (my wife is a gymnastics instructor and coach), and our "reasonable" expectation of his achievement have created a nurturing and supportive environment for his gymnastic training.

"I like gymnastics because it's fun!" Jason used to tell us.

"OK, you are right. But we also expect you to make an effort to win the competition," we often responded.

We haven't talked like that lately. There seems to be no need to. With his success in both school and gymnastics, Jason is confident he can accept more challenges in pursuit of his dreams. We know he is going to have fun too.

*(This is the second article in a series by Anping Shen on bicultural education in America.)*



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## INTERVIEW

Polo Jin is the first ballet dancer from mainland China to dance for the Boston Ballet. The 28-year-old dancer recently joined the Boston Ballet and is currently performing in "The Nutcracker" at the Wang Center through Jan. 5.

The son of a father who was a magician in a Chinese circus, Jin was taught gymnastics and dance from his earliest years. When he was 11 years old he was admitted to the Tianjin Grand Theater Academy of Performing Arts and later studied at the Beijing Dance Academy. After completing his training, he danced for the Tianjin Grand Theatre Ballet Company, the Central Ballet in Beijing, the Tokyo Ballet Company, and the Hong Kong Ballet Co. In 1986 and 1987 he won the Grand Prize at the Tientsin Young Talents competition and was the first runner-up in the senior section at the Second National Ballet Competition of China.

Before becoming a member of the Boston Ballet's corps de ballet, Jin danced for Ballet West in Salt Lake City, Utah. His dream, he says, has long been to perform with a Western ballet company. Since ballet is an art form with roots in the West, he wanted to perform in a large well-known company such as the Boston Ballet. Ballet, he says, was brought to China about 60 years ago by Russian dance teachers. As a result, the style and training of Chinese ballet shows a distinctly Russian influence.

Although ballet companies now exist in some of the major Chinese cities, ballet is not as popular in China as it is in the US. While Chinese ballet companies perform traditional works drawn from a western repertoire, they also perform works created from Chinese traditional stories. During the Cultural Revolution in China, a number of famous ballets were created to promote the ideas of the



## Boston Ballet Dancer Polo Jin

Communist Revolution. Jin notes that some of these works continue to be popular in today's China.

In the past, says Jin, ballet companies in China sometimes had difficulty presenting famous Western ballets in their entirety because there were not enough trained performers available to play the roles. This, however, appears to be less of a problem today because more ballet dancers are being trained and interest in ballet is growing. Chinese people, Jin says, enjoy ballet.

In "The Nutcracker," Jin performs a

number of different roles. Like the other dancers, his roles change from act to act and from show to show. While he says he enjoys most roles, those calling for "a good jump or a good turn" are sometimes more challenging and exciting to perform.

### Chinese Dancers Succeed in US

Jin says that more performers from mainland China are being selected for principal roles in US ballet companies. In the past, many of the major roles went to Russian performers, but now Chinese

dancers are also gaining wider recognition. He suggests, however, that the Chinese male dancers appear to be having more success abroad and generally appear to be stronger dancers than the Chinese women. He says he's unsure of the reason for this, whether its due to lack of physical strength in the toes of the women dancers or shortcomings in their training regimes.

In China, ballet dancers follow the training model developed by the Russian dance teachers who brought ballet to China. Unlike in the US where dancers train in special schools after attending regular school during the day, dancers in China live and study together for many years in special ballet schools.

Jin says that the ballet dancers performing for US companies come from all over the world now. To join the company, a dancer must participate in highly competitive auditions and vie with performers from around the world for a place in the company.

"It's hard to get a job in the Boston Ballet," he says, adding that it's a big company with an international reputation. "There are a lot of famous dancers in the Boston Ballet," he adds.

### Adapting to the US

When Jin first came to the US, he says he could speak little English and needed to be helped out by a fellow Chinese dancer. He recalls that he once missed a practice session in Salt Lake City because he couldn't correctly read the practice schedule. After a year in the US and constant interaction with other members of the company, he speaks fluent English.

Jin says he is always striving to refine his dance skill through the observation of teachers and other performers. "You learn from other dancers," he says.

R.O.

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## COVER STORY



Dance and musical performance at the Evangelical Church's Christmas celebration.

## Chinese Churches Grow and Change

*English-Language Programs Grow in Importance*

Text and Photos by Robert O'Malley

When Boston area Asian youth came together last week for the Boston Chinese Evangelical Church's annual Christmas night, they attended a Christian celebration that would likely not have been possible when the church was founded 35 years ago. For one thing, the entire event, which included Christmas hymns, skits, and a sermon by assistant pastor Thomas Lee, was in English. Moreover, there were drums and electric guitars beneath the cross at the front of the Harrison Avenue church to give the night's events a decidedly American feel. While services and concerts in a traditional Chinese-language church may lean to the formal and subdued, last week's Christmas concert was informal and high-spirited, though its spiritual dimension remained unmistakable.

As in many of the area's ethnic Chinese churches, the Boston Chinese Evangelical Church in Chinatown now offers English-language services and programs for a generation of Chinese Americans whose spirituality differs markedly in style and language from that of the Asian-born elders who founded the churches.

### Origins

While the number of Chinese Americans practicing Christianity still appears to be a small percentage of the total Chinese population in the US, Christianity over the last few decades has become an important part of life in most Chinese-American communities, including Chinatown. There are now an estimated 17 Chinese Christian congregations in the Boston region, where churches like the Chinese Evangelical Church continue to grow.

Rev. Tsu-Tung Chuang, senior pastor of the Chinese Bible Church of Greater Boston, one of the largest Chinese churches in the area, notes that more than 60 percent of the Chinese Churches in the US are nondenominational and about 70 percent of Chinese Christians belong to them. Recent studies show that 5 to 8 percent of first generation Chinese Americans are Christian, compared to 2.5 percent of Taiwanese and 4 percent of the Hong Kong population. The number of second and third generation Chinese Christians is difficult to estimate, says Rev. Chuang, who believes it could be anywhere between 5 and 10 percent. And while the "dropout rate" among the American-born Chinese Christians appears to be high, this group is also more likely to be easily drawn to Christianity because they have been raised in the US, where Christianity is widespread, Rev. Chuang suggests.

In many cases, Chinese ethnic churches in the US originated in Bible study groups formed at local universities by students from Hong Kong and Taiwan, says Rev. Chuang. The Bible Church, which built a new \$4-million church in Lexington in the early 1990s, originated in a Bible study group formed in Cambridge in the 1960s. Rev. Chuang says about 480 adults now attend the church's Sunday Mandarin service and about 180 attend its English service. He says more than half of the church's Chinese-language worshippers are from Taiwan, about 20 percent are from mainland China, and 10 to 15 percent are from Hong Kong. The English-language service is attended by either American-born or American-raised members, many of whom are the

children of adult members, he says. And while the size of the church's congregation had been stagnant in the early 1990s, it has again started to grow.

"Our church is a typical Chinese church in North America," says Rev. Chuang, adding that it was founded to fill the unmet spiritual needs of Chinese born in Asia who wanted to worship in their native language and may not have felt comfortable in US mainline churches. Over time, however, those Chinese Christians married and had children who grew up speaking English and came under the influence of American culture. In order to address the spiritual needs of this new group of worshippers, the Chinese churches across the country have been forced to change their approach to hold the interest of the American-born children of church members.

While Chinese American churches will likely continue to attract new waves of Chinese immigrants, Rev. Chuang notes that the future of the American-born generations remains unpredictable at this point. He suggests that some suburban Chinese churches are experiencing difficulty holding on to and attracting American-born Chinese adults. Many young people who belong to the churches may leave for college and eventually find a new church elsewhere; others may discontinue practicing their religion altogether. Moreover, some American-born Chinese living in the suburbs may prefer to join a mainline American church. This situation is further complicated by the fact that many suburban Chinese in the Boston area attend services at the Boston Chinese Evangelical Church in Boston's Chinatown because they want to be in-

involved in an urban ministry that addresses the needs of new Asian immigrants.

As time passes and the American-born population grows, Rev. Chuang points out that the English-language pastors of Chinese churches may eventually come to dominate the Chinese churches and gradually replace the Asian-born pastors as church leaders. In the future, there may also develop more English-language Asian-American suburban churches, which draw worshippers from ethnic Korean, Chinese, Japanese, and mixed race families. He notes that this already appears to be happening to some extent in California, where various kinds of multiethnic and multiracial churches are beginning to form, some with a pan-Asian flavor, others with both Asian and non-Asian members.

### The Evangelical Church

Perhaps the most successful Chinese church in the Boston area is the Boston Chinese Evangelical Church in Chinatown, which has been working hard to provide a broad range of services to both its Chinese- and English-speaking members. The church has developed afterschool programs and summer camps and has a thriving English-language ministry. This nondenominational church provides services for about 1200 people on Sundays in Cantonese, English, and Mandarin. As in the other churches, the Cantonese members tend to be older and the English-speaking members are younger.

"We are definitely growing," says Rev. Lee, who adds that the Church's English service has grown so much in recent years that closed-circuit television must now be used during Sunday services. The size of the English service, which is at-



Young people singing at the Evangelical Church.





## COVER STORY

tended largely by younger people born or raised in the US, has grown from about 150 in the mid-1980s to more than 285 now. The church's English worshippers include a significant number of students from local colleges who join the church during their college years in Boston. And while most people attending the English services are Chinese Americans, the congregation also contains a small number of Koreans and Filipino Americans.

"I would like to think it's growing because God is using us to help fill a spiritual void in people's lives," says Rev. Lee, who believes that career and material success in American life ultimately fail to satisfy the spiritual longing of people.

### Asian American Concerns

In developing the English-language programs in the churches, ministers like Rev. Lee strive to place the universal message of Christian brotherhood in a context that speaks directly to Asian Americans. For various reasons, he says, Chinese Americans may sometimes feel like outsiders in America and as a result may feel drawn to the Christian idea of brotherhood and relationship. Many American-born Chinese continue to be drawn to ethnic churches like the one in Chinatown because they find there people who share their experience. "They still resonate with people who are more like themselves," he says.

And while the new Chinese ministers may try to place the Christian message in an Asian context, Rev. Lee believes that it's the Christian message that remains at the heart of the Chinese church. "The Christianity that will survive is Christianity that has the vital relationship with God in it," he says.

Rev. Lee points out that the Chinese churches that hold the interest of the American-born generation are the ones that don't force young people to attend Chinese-language services and recognize that English is their first language. Lee also points out that the church shouldn't be viewed as a kind of Chinese school whose purpose is to convey Chinese culture or language. It's primary purpose, he points out, is to provide for the spiritual needs of young people in a context they understand. "I came to church to find God," he says, adding that young people "like it when they're engaged" and "don't like it when they're treated like the kids."

Like Rev. Chuang, Rev. Lee suggests that today's American-born Asian Christian community is in flux and can't be easily analyzed. It remains uncertain, for example, whether American-born Christians will continue to seek out Chinese churches as their "spiritual home," opt for mainline churches, or reject Christianity altogether.

Rev. Lee points out that several area churches are beginning to experiment with pan-Asian churches and multiracial churches. What happens with the next generation of Asian Americans is an issue he and other young pastors "are trying to wrestle with," he says.

While the idea of multiethnic and multiracial churches is appealing and in keeping with the Christian message of brotherhood, Rev. Lee points out that the "flavor" of a particular church tends to reflect the culture and sensibility of the church's dominant group. He suggests that many Asian Americans may want to continue attending an Asian-American church because it will address concerns specific to them.

Although Chinese churches in the US have experienced phenomenal growth in recent years, an article in the August issue of "Christianity Today" suggested that many second generation Asian Americans have been quietly leaving their ethnic churches to enter mainline churches or else rejecting Christianity altogether.

### The New Christians

But while some Asian American young people may be turning away from



(Top) Rev. Thomas Lee in front of the Evangelical Church in Chinatown. (Bottom) Wellesley College students singing at the "Celebrating Christ in Christmas" night at the Boston Chinese Evangelical Church.

religion, others are finding it for the first time. Nancy Wong, 29, a member of the Chinese Baptist Church of Greater Boston in Quincy, was introduced to Christianity by a college friend. She suggests that it's the emotional expressiveness of Christianity that moved her and brought about her spiritual transformation one night while singing in a church service. "I felt the spirit was with me," she says, adding that "Asians don't really express their love that much" while Christianity emphasizes the importance of such expression. And while her Buddhist mother was initially opposed to her decision to be baptized, she also believed that Christians were "good people."

Pauline Leung, who volunteers at the Intervarsity Christian Fellowship's Asian American chapter at Boston University, had a similar experience. While her parents' spiritual life involved honoring ancestors, they accepted her and her sister's decision to become Christians because they believed the Christian teachings had a positive effect on their daughters.

In trying to determine the difference between her own and her parents' spirituality, she concludes that as a Christian she is more concerned about the next life, but her parents tend to be guided by a Confucian belief in hard work as the key to realizing the good life in the present.

"What I believe is there is more than this life," she says, adding that "Chinese people don't talk about it (spiritual subjects) that much in the family."

In the course of her work with young people, the 23-year-old Leung concludes that some Asians resist Christianity in part because it involves rejecting their parents' beliefs. If some young people were to accept a belief contrary to those espoused by their parents, they would be admitting that

their parents were wrong. "It's hard because that's not what their parents believe," she says. "For some it is an issue."

Leung believes that addressing the spiritual needs of Asian Americans requires touching on issues relevant to their own cultural experience. Issues that strike a chord in Caucasians may not have the same effect on Asian Americans, who often must deal with issues involving parental authority, she says. "I think for Asians that is a more prevalent issue," she adds.

### Other Churches

In the Boston area, a number of mainline churches have also developed Chinese ministries within their larger church communities. In Chinatown, the Boston Chinese Catholic Community worships at St. James the Greater Church, which now has English services for younger members and others whose first language is English.

About 30 to 40 Chinese families also worship at the Episcopal Church at the Cathedral of St. Paul on Tremont Street, which has developed a Chinese Ministry. "It has been growing," says Rev. Thomas Pang, vicar of the Boston Chinese ministry. "But this year it has been growing at a much faster rate."

"More and more families from China are moving in and they are relatives and friends of our members," he says. Rev. Pang adds that some members were Episcopalian in their home countries and others were attracted to the smallness of the congregation.

Asian congregations have also sprung up in outlying cities such as Quincy and Malden to address the spiritual needs of growing Asian populations there. Some of these churches initially attract new members by first offering social services.

At the forefront of that movement in Quincy has been the Wollaston

Lutheran Church, which has also developed the Asian American Service Association to provide senior programs, Asian family outreach, and ESL courses for immigrants.

Rev. Richard Law, who guides the church's Chinese ministry, says it's the practical services and social activities that may initially attract new immigrants to the church.

And while most people who become members have had some experience with Christianity in their home countries, others are exposed to the religion for the first time when they come to the US. Although he has baptized a substantial number of people who hadn't a Christian background in Asia, Rev. Law suggests that many new immigrants still find it difficult to give up their former beliefs and accept Christianity. Although parents may often send their children to church events, believing that the church environment can have a positive influence on their children, they themselves often say they are too busy to come. "They trust the Christian Church can give good discipline," he says, but they often don't want their children to be baptized. Rev. Law speculates that some parents may worry that children who become Christians will reject traditional ancestral beliefs, which emphasize the importance of family continuity and veneration.

Rev. Frank Chan, the pastor of the Chinese Baptist Church of Greater Boston, points out that many new immigrants may initially be drawn to church social services or ESL classes during a period of transition. But "once people settle down, they won't come back to church," he says, though he adds that more people appear to be willing to return to the church in the US than in Canada, where he had worked before coming to the Boston area. "I guess the social service is a stepping stone," he says.

Chan points out that Buddhism is again becoming a powerful force in Hong Kong and Taiwan and suggests that its influence will eventually be felt here as well. The growing influence of Buddhism in the Asian community can also be seen in the Thousand Buddha Temple that opened last summer in Quincy. Traditional Buddhist beliefs continue to exert a strong influence on people who may lean toward Christianity, he says. Rev. Chan recalls how a woman's husband wouldn't allow her to attend church services because he had made a vow to the Buddha. The husband believed that switching allegiance to another deity could jeopardize the good luck they had so far experienced in the US. "So that still has a kind of power," he says.

Rev. Chan believes that second- or third-generation Chinese Americans tend to leave the ethnic churches. "They can't fit the Chinese churches," he says, adding that the Chinese churches have a style and tone that differs from the American churches.

"Chinese sing very solemnly," he says, but the "Americans go with the rhythm."

**On the Cover:** Young people perform at the Boston Chinese Evangelical Church's "Celebrating Christ in Christmas" night last week.

Photo by Robert O'Malley

The next issue of Sampan will be published January 10, 1997. Press releases and advertisements which require typesetting or artwork are accepted up to Friday, January 3, 1997. Camera-ready ads are accepted up to Monday, January 6, 1997.

Please note: Calendar items are accepted up to Friday, January 3, 1997 for the January 10, 1997 edition.



## CHINATOWN

## Council Supports New Plan for Harry's Bar

The Chinatown Neighborhood Council approved a plan by the owner of several Chinatown restaurants to purchase Harry's Bar on Essex Street and convert it to a karaoke bar.

Vuong & Vuong, Inc., which operates the Rainbow Restaurant on Beach Street and the Dong Khanh Restaurant on Harrison Avenue, plans to buy Harry's Bar and convert it to a five-room karaoke bar. While the establishment would serve some appetizers, it would primarily serve as a bar where people could rent rooms for karaoke parties. The manager of the company is Binh Vuong.

The motion to support Vuong & Vuong's application for an all-alcohol beverage license passed by a nine to three margin. Two Council members abstained from the vote. Wilson Lee, Ruth Moy, and Mary Chin voted against the plan.

On Wednesday, however, the Boston Licensing Board postponed making a decision on the application to give the Chinatown community more time to discuss the issue.

Members of the Neighborhood Council engaged in some discussion of the issue because of the problems associated with Harry's Bar at 41-45 Essex Street. In the past, prostitution and drug dealing have occurred outside the establishment.

Attorney Widdy Ho, who represented Vuong & Vuong, Inc. at the Council meeting, said the new owners of the site would install more windows and hire security. The restaurant, which would be managed by Binh Vuong, would seat a total of 210 people on two floors and have a 2 am closing time.

Ho argued that the Council should approve the proposal as a first step toward helping the neighborhood regain some control over Essex Street, which has long been a gathering place for drug dealers, prostitutes, and public drinkers.

"If you do not stop them, the alternative is not that pleasant," she said.

Moy expressed concern about the presence of another bar near Hong Lok House, a residence for the Chinese elderly. And Lee also noted that the site will continue to be a bar and likely serve more people than Harry's currently does. Lee argued that the Council shouldn't approve a proposal simply because the people making it are Chinese, but should consider projects on their merits alone.

In urging the Council to support the plan, Jason Chung said that the owners of the Rainbow had often called the city to complain about drug-related activities near their Chinatown restaurant.

Ho said Vuong & Vuong's restaurants in the past have not been cited for violations. And while a young woman was shot to death in the Rainbow Restaurant earlier this year as a result of an argument among a group of patrons, Ho said the owners had nothing to do with the incident.



(From left) Attorney Elizabeth Wong, the Mayor's new Chinatown coordinator Sherry Dong, attorney Zenobia Lai, and attorney Cyndi Mark at the 10th Annual Dow Dinner earlier this year. The Harry H. Dow memorial Legal Assistance Fund supports legal services to the Asian community.

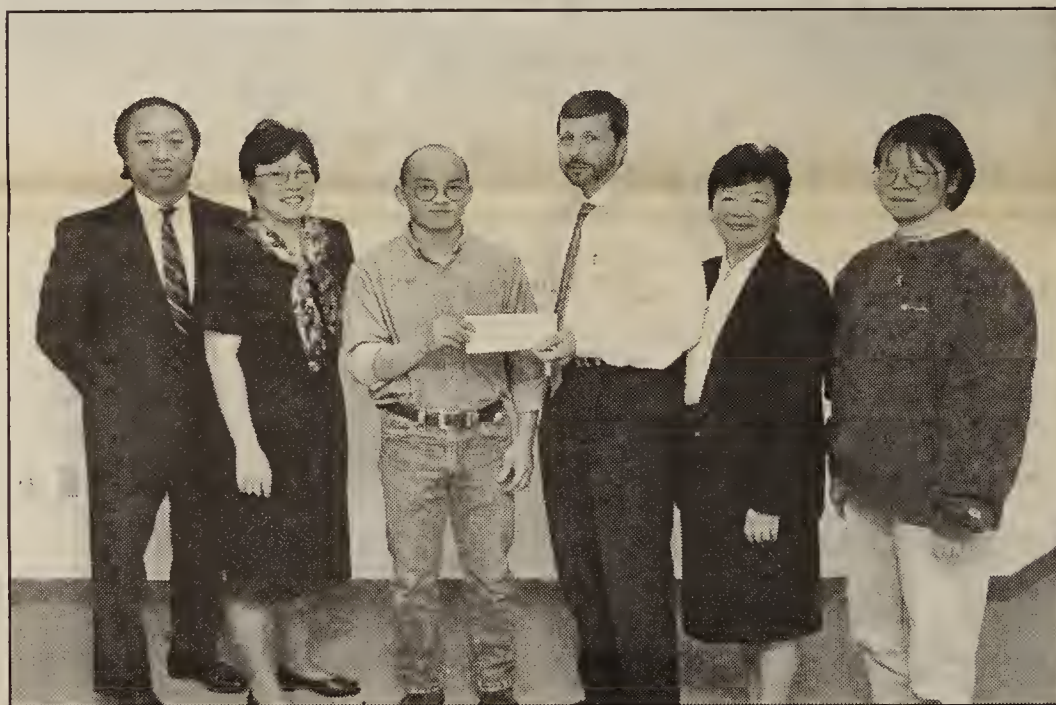
## Mayor Appoints New Coordinator

Sherry Dong has been named the Mayor's new Chinatown coordinator, replacing Jason Chung, who resigned from that position earlier this year to become a senior budget analyst for the Boston Licensing Board.

A native New Yorker who grew up in New York's Chinatown, Dong says she has lived in the Boston area for about five years. She previously worked as a

paralegal in the civil rights division of the state Attorney General's office. She also serves as a board member of the Asian Task Force Against Domestic Violence.

Dong said her goal will be "to give a voice to the community" and ensure that its needs are met. She said she will start her new job next week.



Directors of Chinatown social service agencies receive a \$100,000 check from Dr. Howard Spivak of the New England Medical Center (NEMC) to fund the Asian Health Collaborative. (From left) Richard Chin of the South Cove YMCA, Beverly Wing of the Chinatown Coalition, David Moy of the Quincy School Community Council, Howard Spivak of NEMC, Ruth Moy of the Greater Boston Chinese Golden Age Center, and Jane Leung of Boston Asian Youth Essential Service.

## Health Collaborative Launches Program

The Asian Health Collaborative has received a \$100,000 grant from the New England Medical Center to initiate a Hepatitis B and tuberculosis outreach/education program.

The collaborative is a group of five Chinatown agencies, which includes the Greater Boston Chinese Golden Age Center, Asian American Civic Association, South Cove YMCA, Boston YES, and the Quincy School Community Council. The outreach will focus on educating high-risk groups within the Asian community on the dangers of TB and hepatitis B, two communicable dis-

## Main Street Director Resigns From Post

Bik Fung Ng has resigned as director of Chinatown Main Street. Ng, who is also a member of the Chinatown Neighborhood Council and the Massachusetts Asian Commission, served as director for 14 months.

Dr. Antonio Lorenzo, board chairman of Chinatown Main Street, said differences between Ng and the board led to her resignation. Lorenzo said he tried to persuade Ng to remain in the position.

While Ng declined to say in detail why she had resigned, she said she would continue to be involved in Chinatown affairs and in the operation of the Peach Farm Restaurant, which is owned by a relative.

Lorenzo said the board will immediately begin the process of finding a person to fill the position, which requires the ability to maintain the program's Chinatown office as well as work with people in Chinatown to realize the program's goals.

Despite Ng's resignation, Lorenzo said the program continues to move forward, adding that the overall perception of Chinatown appears to be improving. And while two applications to improve the facades of a number of Chinatown buildings have been approved, work on the projects has been held up by several issues involving business owners and landlords. He said a challenge of the Main Street Program is to help the various parties involved in a project reach agreement on the same plan.

## Council Appoints Temporary Members

The Neighborhood Council voted to allow Debbie Ho and Richard Lum to temporarily replace two Council members who have requested extended leaves of absence. Ho and Lum placed eighth and ninth respectively in this month's Neighborhood Council election. The two failed to win enough votes to gain one of the seven Council seats open this year.

Ho will replace Reggie Wong, who is currently serving a prison term for money laundering in connection with a federal undercover "sting" operation. Wong pled guilty on June 3 to a one-count criminal indictment for laundering money represented to be the proceeds of illegal drug sales.

Lum will replace Francis Seow, who will be engaged in academic activities abroad in the coming months.

The replacements will serve as valid voting members of the Council until the absent members return or their terms expire. The Council voted 11 to 0 to approve the motion. Three Council members abstained from the vote.

eases that can cause irrevocable damage to the lungs and liver.

"The breadth of experience each member agency offers will have a wide impact on the Chinatown community," says Howard Spivak, vice president of Community Health Programs at the hospital. "The Collaborative is projected to reach 3,000 community members, disseminate language appropriate educational materials to 6,000 and follow-up with 500 high-risk individuals."

The Asian Health Initiative was established by the Medical Center and the Chinatown Neighborhood Council in response to the growing health needs of the Asian population in Boston. Its purpose is to identify and develop joint programs to meet public health needs, improve access and outcomes for Asian patients, and address factors that impede the delivery of quality health care.

Beverly Wing of the Chinatown Coalition, said each of the Chinatown agencies receiving support will initiate a program to educate its clients on the communicable diseases.

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All applications should be directed to the Human Resources Department # 110, 178 Tremont Street, Boston, MA 02111.

Urban College of Boston is an equal opportunity employer actively seeking applicants under its affirmative action program. Affiliated with Action for Boston Community Development, Inc.





ASIA

# Singapore's Ambassador Speaks at Harvard

By Merrick Lex Berman

Ms. Chan Heng Chee, Ambassador of Singapore to the United States, visited the Fairbank Center for East Asian Research earlier this month and addressed the issue of "Building a Security Architecture in the Asia-Pacific." Ms. Chan, former director of the Singapore-based Institute of Southeast Asian Studies, and author of several books on Singapore politics, sees the Asia-Pacific region in a period of great change and in search of a new political order.

"Unlike the implosion of Eastern European states at the end of the Cold War," Ms. Chan said, "the Asia-Pacific region was relatively at peace. Dynamic economic growth ushered in new rising powers, and the challenge facing the Asia-Pacific countries is to achieve a new political equilibrium."

The Ambassador also pointed out that the Asian states were not in the situation of trying to discard or adapt a former regional identity, such as the European NATO states. After the Second World War there was an absence of important regional institutions, which made the United States the essential guarantor of security. During and after the Cold War period, the US position was further stabilized by three main elements: first, bilateral agreements with Japan, Thailand, Malaysia, and

Korea; second, both informal and official arrangements with other countries in Asia; and third, the de facto alliance formed by the US and China after 1972. But after the collapse of the Soviet Union and the continuing decline of Russian influence, the Asia-Pacific region has seen the increasing influence of rapidly-growing economies and the burgeoning influence of China. In the absence of other institutional frameworks, Ambassador Chan sees the greatest potential in ASEAN, the Association of Southeast Asian Nations.

Created in 1967, ASEAN was not originally a political entity, but served as a forum for basic economic and security issues among the member states in Southeast Asia. In 1993, the ASEAN Regional Forum (ARF) was established, which included China, Japan, the United States, and Russia as participants. The ARF became the only forum for the major powers of the region to meet and discuss key strategic issues.

Ms. Chan said: "The real value of the ARF is that it has forced some major countries to tidy up their positions before coming to the meetings." As for who should lead the ARF, Ms. Chan points out that Japan is unwilling to take the lead and that the US cannot because China would raise objections to such a move. Therefore, ASEAN and its mem-

ber states become the logical choice for leadership in the ARF. As the Ambassador pointed out, "It was ASEAN which brought China into both APEC and the ARF to begin with."

The major hurdle facing the ARF is to find a new balance of power in the Asia-Pacific region. The US is no longer willing to bear the main burden of regional security, and Japan, despite widespread economic ties, is not in a position to pick up the slack. Present trends indicate that China will be a major power in the region by the early years of the next century, and there are increasing anxieties about how China will choose to exert its muscle. ASEAN's point of view, as reflected by Ms. Chan, is that "it is better to engage China and bring it into the region in as many forums as possible." She went on to say that "the fate of regional security depends on the triangle of US/China/Japan relations. Only the three leading players can work out the relationship and the US remains in a position to take the initiative."

Prof. Roderick MacFarquhar, of the Fairbank Center, noted that "ASEAN has engaged China and enveloped it like a velvet glove, but there is a sort of ideological Cold War between China and the US that still exists."

Ambassador Chan responded to this point, saying that "China still views the

US as an ideological adversary, but they seek a balance of power. Once the countries establish a mutual understanding, then every action is not viewed as hostile."

On the question of bringing new members into ASEAN, such as Vietnam, Laos, Cambodia, and Myanmar, which are all socialist states, Ms. Chan expressed the view that "these countries will be made members, it is just a question of time. And by entering ASEAN, these countries will find that they have more models to follow."

As to whether the ARF should remain ASEAN-based, or expand into a pan-Asian forum, Ms. Chan used the homily made famous by the former senior Chinese leader, Deng Xiao Ping: "It doesn't matter if a cat is black or white, as long as it catches mice." Ambassador Chan Heng Chee went on to say that "the members of ASEAN are not starry-eyed about the ARF's effectiveness. While ARF meetings continue, existing bilateral agreements are being strengthened and renegotiated as well. The vision of ASEAN today is that all 10 countries of Southeast Asian, many of whom were formerly living in enmity of one another, may finally live together in peace."

## Master's Counselor

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We offer competitive salaries and excellent benefits. Please send resume by Dec. 27 to: Tri-City Mental Health & Retardation Center, H.R. Dept., 10 Cabot Rd., Medford, MA 02155. AA/EEO.

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Pine Street Inn, provider of shelter, transitional programs, and housing for men, women and children, has a number of job opportunities.

**40-hour Outreach Counselor** - Experienced substance abuse counselor to provide outreach services to homeless shelters and detoxes engaging clients to enter treatment programs. Includes making referrals and providing transportation. BA/BS degree, knowledge of homelessness, substance abuse, ability to work independently and MA driver's license required. Master's degree in counseling or C.A.C., knowledge of Boston-area substance abuse service delivery system, bilingual preferred.

**16-hour Counselor I's** - to assist residents at Paul Sullivan Housing by providing a safe and healthy environment. Participate in case management supporting and assisting guests giving personal care as needed. H.S. diploma/GED, 1-3 years direct care experience in human services, good written and oral communication skills required. Some college, working knowledge of substance abuse, and driver's license preferred.

**40-hour Service Coordinator** - to work with tenants at Paul Sullivan Housing to address their needs. Provide case management, substance abuse awareness, treatment and referral. Work with tenants to address money management, ADL, education, etc. College degree, working knowledge of substance abuse, and good communication skills preferred.

**40-hour Boston Night Center Counselor** - to assist guests at the Boston Night Center in assessing the services we provide, intervene with issues relative to substance abuse, provide education and assistance around HIV prevention, and provide assistance with program and permanent housing issues. H.S. diploma, or equivalent life experience and ability to talk/listen in a non-judgmental way required. Driver's license, CPR certification, bilingual preferred.

**18-hour Kitchen Aide** - Tuesday-Sunday, 4pm-7pm. To assist cook with preparation, delivery and service of meals. Responsible for keeping kitchen areas well maintained at all times. Salary approx. \$6.70 per hour.

Please submit 2 copies of resume/cover letter to: Pine Street Inn, Human Resources Department, 434 Harrison Avenue, Boston, MA 02118. Equal Opportunity/Affirmative Action Employer

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## Claims Supervisor

Outstanding entry level supervisory position in our fastest growing division. Supervise claims payment staff while building a strong team environment. Plan, organize, schedule and control the work flow to ensure production responsibilities for this Medicare Risk product are completed on a timely basis. Must have 1 to 2 years prior supervisory experience or 2 or more years in a senior claims position. A thorough knowledge of claims processing and managed care referral concepts, with a working knowledge of ICD-9/HCPCS coding, also required. Prior experience with Medicare payment policies or a Medicare Risk Contract is a plus. Dept. SJ

## Inventory Analyst

Join our well respected PC and Network support team known for its quality and customer service standards. Create and maintain an inventory tracking system encompassing all PC and printer-related equipment as well as maintain a laptop loaner pool including laptop configuration, setup, virus scanning and tracking. Must have 1-2 years' experience in setup and configuration of PCs and in software installation. BS/BA and prior experience with inventory control processes preferred. Dept. SL

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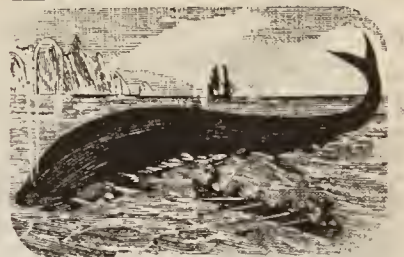


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# Calendar/Short News

## CALENDAR

"The Lucid Heart": Works on Paper from Vietnam by Pham Luc, Dec. 13-Jan. 28, the Harbor Gallery, University of Massachusetts/Boston.

## ANNOUNCEMENTS

**RFP For Community Projects:** The Chinatown Community Fund seeks Request for Proposals (RFP) beginning Dec. 6, 1996. Applications must be received by 5 pm Jan. 31, 1997. Successful applicants will be notified by March 3, 1997. The fund has been established to provide financial support for projects proposed by Chinatown organizations and residents that aim to improve the quality of life of its residents. Requests of up to \$10,000 for each project will be considered. The fund was established as part of a community benefits package for the development of the New England Medical Center's 1-C project. Community Fund applications and guidelines can be obtained at various locations, including the Mayor's Office of Neighborhood Services, the Chinatown Main Street office, the Chinese Consolidated Benevolent Association, the Asian American Bank, and the Fleet Bank/Chinatown Branch. To receive an application by mail, please call Dennis Galvin at the Mayor's Office of Neighborhood Services at 635-4385.

## NEWS IN BRIEF

### NATIONAL

The Asian Pacific American Coalition for Presidential Appointment (APACPA) held a press conference this month to urge the White House to appoint an Asian Pacific American (APA) cabinet member and more APAs to serve at all levels in the second Clinton Administration. The Coalition also calls for qualified members of the APA community to send their resumes to the White House immediately.

APACPA urged the Administration to give serious consideration to several prominent members of the APA community for a cabinet-level position. Mentioned were former Congressman Norman Mineta, Congressman Robert Matsui (CA-5), Congresswoman Patsy Mink (HI-2), Chang-Lin Tien (Chancellor of UC Berkeley), Fred Pang (Assistant Secretary of Defense), and Ginger Lew (Deputy Administrator of the Small Business Administration).

### LOCAL

#### New South Cove Partnership

The South Cove Community Health Center will soon open a new Acupuncture Clinic in partnership with the New England School of Acupuncture.

The Clinic will open Jan. 6, 1997 at South Cove's Family Life Center at 145 South Street in Boston. For appointments or more information call 521-6700.

#### Unemployment Office Makes Changes

The Department of Employment and Training (DET), or state unemployment agency, has improved accessibility

of services for immigrant workers following nine months of community pressure and dialogue.

The Chinatown Coalition and the Chinese Progressive Association Workers Center began raising concerns about unequal access to services last January, when they heard that DET would be changing their services to a telephone and mail-in operation. The organizations organized a community meeting with DET Commissioner Nils Nordberg at the Oak Terrace community Room, which was attended by 60 people. At a followup meeting this spring with unemployed workers, the CPA Workers Center summarized the following community demands: 1) maintain and increase Chinese bilingual telephone staff; 2) translate written information to distribute to claimants and at workplaces; and 3) provide in-person bilingual assistance and biweekly orientation.

More letter-writing, phone calls, and another meeting with the DET administration has resulted in the following significant improvements:

- \*multilingual telephone answering system

- \*current Chinese bilingual telephone staff position maintained in the face of agency-wide layoffs

- \*translated written materials and forms

- \*commitment to hire an additional part-time Chinese bilingual staff

- \*commitment to produce a Chinese-language orientation videotape

- \*commitment to attend monthly meetings in the Chinese community to provide in-person orientation to the unemployment system.

Throughout most of the year, DET Commissioner Nils Nordberg had been resistant to the notion of providing any type of in-person service or orientation. DET's recent commitment to "attend monthly community meetings" was a compromise in the face of continuing community demands and a recognition that many questions and problems exist during this period of transition to a telephone and mail-in system.

The CPA Workers Center is now hosting monthly meetings for unemployment claimants in which a bilingual DET representative will be available to answer questions about application forms or the unemployment insurance system. The orientation meetings for unemployment claimants will be held the last Thursday of every month at 2 pm at the CPA, 33 Harrison Avenue, 3rd Floor.

While DET has taken important steps to provide equal access to services for immigrants with limited English skills, every unemployed worker needs to help safeguard these gains by watchdogging the agency and continuing to demand their rights. The Workers Center has produced a letter and survey for unemployed workers to complete. This information will help the Center monitor progress at DET. Persons currently receiving unemployment insurance who have not yet filled out one of these surveys should come up to the CPA office or call 357-4499 for more information.

## IMMIGRATION

### SSI Changes Outlined

The Social Security Administration has made the following announcement regarding Supplemental Security Income for noncitizens:

New laws change the way we pay Supplemental Security Income (SSI) benefits to noncitizens. The new laws apply to people who are already receiving SSI benefits and to people who are applying for benefits.

#### What the Laws Say

Under the new laws, only US citizens and nationals and certain noncitizens can get SSI benefits.

**Who May Get SSI on or After Aug. 22, 1996?**

- \*Citizens or nationals of the US.

- \*Noncitizens who were already getting SSI on Aug. 22, 1996 may continue to get benefits until we review their case.

- \*Noncitizens who have been lawfully admitted to the US for permanent residence and have a total of 40 qualifying work credits.

- Work credits earned by your spouse or parent may also count toward the 40 credits. (These work credits count for SSI eligibility, but not for Social Security benefit purposes.)

- Work credits earned after Dec. 31, 1996, cannot be counted if the non-citizen, spouse, or parent received certain types of federally funded benefits based on limited income and resources during that period.

- \*Certain noncitizens who are active duty members, or who are honorably discharged veterans of the US Armed Forces, their spouses, and unmarried dependent children.

- \*Certain other noncitizens may be eligible for five years after:

- the date of admission as a refugee under Section 207 of the Immigration and Nationality Act (INA);

- the date granted asylum under Section 208 of the INA; or

- the date deportation is withheld under Section 243 (h) of the INA.

Your local Social Security office can tell you whether you are eligible.

#### Proof of Your Status Required

If you file a new application for SSI benefits, you must give us proof of your US citizenship or noncitizen status. Noncitizens who have served in the US Armed Forces may also need to give us proof of military service. Although procedures have not been finalized, here are some examples of the kind of information you may need to provide:

- \*As proof of citizenship - a US birth certificate, passport, or naturalization certificate;

- \*As proof of your noncitizen status - an unexpired Form I-94 or I-551 from the Immigration and Naturalization Service; or

- \*As proof of military service - US military discharge papers (DD Form 214) showing honorable discharge - not based on your noncitizen status.

If you were receiving SSI as of Aug. 22, 1996, you may also need to give us proof of citizenship or noncitizen status.

#### When Will Your Benefits Stop?

For noncitizens who are getting SSI as of Aug. 22, 1996, the new law requires that we look at your case within 12

months to make sure that you are eligible under the new law. During February and March 1997, we will send you a letter telling you about the law and what you have to do to prove that you are in one of the eligibility categories. If you are unable to prove that you are in one of the eligibility categories, we will send you a second letter telling you when your SSI benefits will stop.

If you can receive SSI benefits for only five years because of your particular noncitizen status, we will send you a letter telling you when the five-year period ends. We will also send you a letter before we stop your benefits.

When we send you a letter about stopping your benefits, we will tell you how to appeal our decision and how to have your benefits continued during your appeal.

#### Information About Medicaid

If you are getting Medicaid based on your SSI, your Medicaid should continue as long as you are eligible for SSI. If we find that you are not eligible for SSI under the new law, the letter we send you about that decision will tell you more about your Medicaid.

#### You Can File A New Claim

If your SSI benefits stop because you are not an eligible non-citizen, you can apply again. Contact us right away if you become a US citizen, your immigration status changes and you become an eligible noncitizen, or you have gained 40 qualifying work credits (because of your work and/or that of a spouse or parent). You will need to provide your naturalization certificate or other documents that show your immigration status.

#### If You Have a Sponsor

When you entered the US, you may have had someone sign an agreement to provide support for you. This agreement is called an affidavit of support and the person who signed it is called your sponsor.

If you have a sponsor, we generally will count his or her income and resources (and his/her spouse's) as your income and resources for a certain period of years from the time you arrive in the US.

Your local Social Security office can give you more information about these rules and how they apply in your case.

#### Becoming a Citizen

You can get more information about becoming a citizen by writing or visiting a local Immigration and Naturalization Service (INS) office or by calling 1-800-870-3676 to get an application for naturalization.

#### For More Information About SSI

You can get more information 24 hours a day by calling Social Security's toll-free telephone number at 1-800-772-1213. If you want to speak to a representative, you should call between the hours of 7 am and 7 pm, Monday through Friday. Our lines are busiest early in the week and early in the month, so it's best to call at other times. Please have your Social Security number handy when you call. Our representative can give you the address and phone number of your local office.

If you have a touch-tone phone, recorded information and services are available 24 hours a day, including weekends and holidays.

### GREATER QUINCY CHILD CARE CENTER Teacher's Position

Our multicultural center will have a full time Toddler teacher's position available January 20th O.F.C. Teacher Certified . Four Early childhood Education courses and 9 months work experience desired.

#### Assistant Teacher's Position

Full time preschool Asst. Teacher's position available immediately Early Childhood Education courses and experience with young children desired. 18 years of age or older.

Fluent English and Asian speaking person a plus. Exciting employment opportunities tuition reimbursement, excellent benefits and comparable salary. Located in Quincy's State Street South Bank, conveniently located across from the Red Line. Please call Nancy Anderson at 773-8386. E.O.E.

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# 社區活動及簡訊

## 中華藝協 佳年收獲豐

一九九六年是中華藝術協會頻頻獲得各界肯定與豐收的一年。首先，我們實現了「擁有自己的家」的夢想，成立了中華藝術協會活動中心，為華人及社區提供了一個寬敞的活動場地。藝協的傳統中國舞蹈團與兒童天使合唱團也因此得以每周六在設備優良的環境中排練。自今年九月份開始，在每周日下午新開始了兩個舞蹈班，更讓孩子們有機會多鑽研自己的舞技。

中華藝術協會在中華文化傳承上的努力，與對我們下一代華裔子女的教育，久已深獲各界肯定。今年五月，香港的扶輪社九龍分會欣賞了藝協演出的錄影帶後，馬上頒贈了美金三千元以獎勵藝協在宣揚我中華文化上的成就。七月份，Newton Cultural Council頒發美金一千五百元以獎勵藝協對社區宣揚文化及交流的貢獻。九月份，Massachusetts Cultural Council也提供了美金兩千七百五十元給藝協，以獎勵藝協對兩個演出團體的訓練。十月份，The

Chase Manhattan Foundation 特別頒贈了美金四千元以獎勵藝協在文化傳承上的貢獻。

榮獲各界一連串的肯定與獎勵，藝協有如打了一支強心針。一向默默義務耕耘的理事們，有感於多年的努力沒有白費，更感到日後的任重道遠。今後將兢兢業業，群策群力地朝目標繼續努力，務使中華文化，在海外不但不至於沒落，反而更加蓬蓬勃勃地發展。

## 華聯龍鳳敬耆英

【本報訊】為發揚中國敬老扶慈文化，宣揚父母親的偉大，向付出一生貢獻給下一代的長者深表敬意，華聯會與龍鳳酒樓特於聖誕節前夕設晚餐聯歡會與耆老同樂。晚會內容有豐盛晚宴、抽獎、歌唱、粵曲、時代曲、燈謎、集體遊戲等。時間是一九九六年十二月二十三日（星期一）晚五時開始，地點在波士頓華埠龍鳳大酒樓，參加者資格為六十五歲以上耆英，費用全免，但需憑餐券入場，請耆英提前往龍鳳大酒樓索取餐券，先到先得，查詢電話：(617) 426-4338。

龍鳳酒樓獲得一定經濟收入，全靠社區的支持，因此要拿出些錢來回饋社區。因想到許多中青年人創業奮鬥是為了子女後代，而我們這一代人的成功也離不開父母的培育，所以決定舉辦慰問老年人的活動，一方面傳揚我們中國人孝敬老人的文化傳統，另一方面也為在美國生活得比較寂寞的華裔老人增添些生活的樂趣。此活動面向所有六十五歲以上老人，全部免費，希望老人家們能渡過一個歡樂的晚上。此活動也獲得中華耆英會等機構的支持，平價、八八、美東超級市場及其他商行捐贈了禮品獎品，因而參加活動的耆老們還可獲得禮物，與梅錫銳先生說：「尊重老人、孝敬父母是中華民族的傳統美德，華聯會和龍鳳酒樓舉辦這次敬老慰問晚會是想為社區帶個頭，鼓勵年青一輩時常關懷我們的長輩，也希望耆英們在我們華人社區的大家庭中感到溫暖。」

主辦者尤其歡迎住在郊區的老人家們能來華埠參加這次活動，如需解決交通問題，請事先聯係，可在若干指定地點派專車接送。

## 波士頓華人天主教會 慶祝聖誕傳揚福音

【波士頓訊】波士頓華人天主教會將於十二月二十五日（星期三）歡度聖誕佳節。上午十時在聖雅各伯堂舉行彌撒，其後作福傳大會、午餐及聖誕老人分發兒童禮物。

陳建立主席表示：華人天主教友負有傳播福音的使命，因此籌備了半年作福傳的工作，包括感人的舞蹈、老少同樂的歌曲及用舞台劇方式來分享彌撒、證道、聖體聖事及守望相助、愛主愛人的基督精神。這些節目及分享，歡迎各界人士參加。

有關該會的各項活動，請到華人牧民中心（泰勒街七十八號）查詢，電話：(617) 492-2949，高德神父 (Rev. Denis Conno) 或陳主席 (Peter Chan)。

## 阿彌陀佛聖誕

麻省菩提學會千佛寺於國曆十二月二十五日至二十九日，慶祝阿彌陀佛聖誕，啟建精進佛十念佛法會圓滿之日下午施放大家山。功德回向社會開平人民康泰，家道順遂，先遠超昇。



## 中國學生歌唱比賽

念誦時間，每日上午六時至下午七時。如需使宿者，請早登記。供齋及超度，請電：(617) 773-7745 查詢。

由新節奏樂隊和查理士鎮高中合辦的學生歌唱比賽，於十一月二十七日至十二月二十五日（星期六）上午十時，分中、英文兩班教授，歡迎各善信參加。

結果如下：第一名：陳偉麟（查理士鎮高中畢業生，現就讀於波士頓大學）；第二名：Joe Cheung（髮型設計學生）；第三名：Henry Chao (Archbishop William High)；最受歡迎獎：張海斌 (Randolph High)。

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# 養身園

## 養身修性法輪大法

養身修性健體防病的方法多種多樣，氣功修練是中國人比較熱衷的一種形式，近年來也已被越來越多的西方人所接受。功法也有百種千家，各有各的長處。法輪大法是由李洪志先生創編的佛家高層次修練法門，於一九九二年五月經中國氣功科學研究會考核通過，接納為直屬功派，並被批准向國內外推廣。一九九五年李洪志先生亦曾來美國講法傳功，目前在美國各地已有法輪大法輔導站或舉辦集體學法煉功活動。

法輪大法修煉宇宙最高特性：「真、善、忍」，特別強調修煉心性，認定心性是長功的關鍵，心性多高功就有多高。李洪志先生在國內外講法傳功實踐證明，修煉法輪大法不但可以迅速增長功力和功能，對提高人們的身體素質、淨化思想、促進道德升華等都有積極作用。

法輪大法是修煉一個法輪；一種有靈性的生命體。法輪是宇宙的縮影，其旋轉與宇宙的旋轉同步，並具有同宇宙一樣的特性。佛家的法輪、道家的陰陽、十方世界的一切，都反映在法輪里。法輪內旋度己，外旋度人。李洪志先生給修煉者下在小腹部位的法輪順時針旋轉（內旋）時，自動吸取宇宙能量，轉化能量，幫助修煉者煉功；法輪逆時針旋轉（外旋）時發放能量，排除體內廢棄物質，淨化本體，還可以糾正一切不正確狀態。法輪大法理論博大精深，不同於傳統的氣功修煉方法。千年修道的人想借此法輪都得不到。法輪始終按照自身運行規律在旋轉，使修煉者每天二十四小時都處在煉功狀態之中。即人雖沒有時時煉功，法輪卻在不停地煉人，這是當今國內外所傳出的唯一「人不煉功法煉人」的功法，解決了人們煉功與工作、學習的時間矛盾。

據廣州法輪大法電腦網頁資料報導：好幾位八十餘歲老人學法之後，病退身健，甚至被車撞倒都未受傷，據說在出事故時感到有神奇

力量救助。有位二十一歲青年從小染上惡習，打架、偷扒、打劫、勒索，無惡不作，他開始修煉法輪大法之後，深受震撼，明白自己不勞而獲得到不義之財，失去的卻是極其珍貴的「德」，從此浪子回頭重新做人。還有一位三十七歲男子，原本家庭美滿，但隨著海南經濟升溫，色情行業亦發展很快，他墮入好色深淵，冷落妻子，還與其他女孩同居，讀了李洪志所著《中國法輪功》、《轉法輪》之後，深感自己造孽，修煉使他戒掉色欲財欲。近年來，中國大陸的經濟發展使人民生活水平提高，但也使人的道德水準發生變化，法輪大法的春風吹遍神州，不僅使人們強身健體，還使人們淨化靈魂，因而得到全社會的弘揚。

一九九五年李洪志大師來美國講法傳功，目前美國已有許多人在修煉法輪功。李洪志主張：修煉要修心性，而不在乎形式。因此與其他氣功教法不同，法輪功不組織任何協會等團體形式，全靠自覺聚集煉功；也不搞商業營利，因而李洪志及其弟子在各地講法傳功完全免費。各地的法輪功輔導站舉行的傳功輔導也不收任何費用，義務為修煉者服務。

波士頓法輪大法教功點：  
聯係人：譚淑君 (617) 661-7769,  
<http://hliang.student.harvard.edu/> Email:  
[hliang@fas.harvard.edu](mailto:hliang@fas.harvard.edu)

◆中國華聯功夫學院  
215 Prospect Street, Central Square,  
Cambridge, 星期五下午五時半至  
六時四十五分，譚淑君 (617) 547-  
5165。

◆波士頓大眾花園（天鵝船旁旗桿下）  
Boston Public Garden (next to Boston  
Common), 星期日上午八時半至九  
時半，林鎮興 (617) 666-7638。

◆勒星頓中文學校  
Burlington High School, 星期日下午  
三時十分至四時，陳弘 (617) 486-

2471 (pager)。

◆華林武館

Wah Lum Kung Fu School, 25 Copeland  
Street, Quincy, 星期日晚上七時至  
八時，陳弘 (617) 486-2471 (pager)。

### 出版預告

下期《舢舨》將於一九九七年  
一月十日出版，需翻譯植字的廣告  
及社區活動欄消息請於一月三日前  
交本報處理，多謝合作。

《舢舨春節特刊》將於一九九  
七年二月七日出版。

又本刊歡迎各界投稿、來信、  
及提供有關亞裔社區的消息。

### 青年大提琴家羅詠嫻

華裔青年大提琴家羅詠嫻

(WENDY LAW) 將於十二月中赴香港  
應香港市政局之邀請於香港大會堂  
舉行一場個人獨奏會。羅氏生於香  
港音樂世家。一九九零年羅詠嫻十



二歲獲新英格蘭音樂學院獎學金來  
美深造。她現時是該校大學一年級  
學生，跟隨享譽國際的大提琴大師  
羅蘭士萊沙學習。羅詠嫻曾贏取無  
數獎項，包括藝術發展國際基金一  
級大獎這個最高獎項。她是京斯維  
爾國際大賽首獎得主、費殊奧夫國  
際大賽第一名。她更是波士頓交響  
樂團青年藝術家大賽及哈佛音樂協  
會成就大獎的得主。

今年夏天，她分別獲紐約市圖  
書館及哈佛音樂協會之邀請開了兩  
場個人獨奏會，甚獲好評。九月又  
獲紐約市長室文化事務署之邀與市  
交響樂團合作演出。音樂會那天雖  
是滂沱大雨，卻被西報形容當天羅  
詠嫻用心靈演奏大提琴協奏曲，戰  
勝了惡劣天氣，她令音樂廳內陽光  
普照，讓觀眾享受了一場難忘的音  
樂會。

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# 中美教育觀念的差異和比較

沈安平

作為有孩子的家長，通過自己子女的教育，才能對中美兩國教育觀念的差異有感性認識。

我們的兒子沈岳今年十歲，是小學五年級學生。沈岳天性活潑好動，頭腦似乎也很敏捷。在他出生到這個世界之前，就已經在母胎里非常躁動不安，「伸拳踢腿」了。在沈岳只有幾個月大時，他就會在搖籃里連續不斷地朝天蹬著兩條小腿。沈岳的這種先天形成的良好身體素質和敏捷好動的個性為他在今天的正規體操訓練創造了極好的條件。

然而，沈岳的這種特有的身體狀況及與之伴隨的好動活潑個性也給我們增添了不少煩惱、憂慮，甚至至是窘迫。在他三歲時來到美國之前，沈岳在托兒所總是坐立不安，「動手動腳」。教室里出了什麼事情似乎都有他的一份。每次我們到托兒所接沈岳回家，老師都免不了要訴說一番。有時，老師為了使他「安靜下來」，把他單獨放在教室一個有木柵欄的角落裏，但是沒多久沈岳就能趁老師不在時輕而易舉地從「木牢籠」里逃出來。要不是老師從門背後親眼目睹這一舉動，他們簡直無法理解沈岳是如何把自己「解放」出來的。因為孩子這種不安分守己的個性，我們時時擔心沈岳將來上學之後是否會成為一個又聰明又聰明的「好孩子」。

想確實一下沈岳在美國學校里的表現。

「我們不比孩子。」老師直率而又平淡地告訴我們。我們當時頓了一下，感到有些意外。但是出於禮貌，我們沒有追問。如果不比較孩子，怎麼知道他們表現的好壞呢？在與老師的面談中，我們盡量想

了解老師是否喜歡我們的孩子。當我們聽到老師說他是個非常「可愛」(adorable)的孩子時，我們都感到幾分寬慰。後來當我們聽說班級里還有一位也相當活潑好動的男孩子時，我們似乎感到更踏實了，沈岳至少不會成為「出頭鳥」了。

在以後的幾年里，我們總是盡量與學校老師、心理師、社會工作者及其他學校人員配合，來處理沈岳不時表現出來的好動行為。當我們有時為沈岳的多動性格表示擔心時，老師往往會說「那就是他的個性，他會有出息的」(That's just what he is. He will be a great kid)。

幾年之後，我才真正體會出「我們不比孩子」是當今美國教育理論的指導思想之一。許多美國教育工作者對此持有一種不容置疑的態度。這一信條的基本含義是每一個孩子都是特殊的。只要給他們提供合適的學習環境，每個孩子都能發揮出他(她)的潛能。這種信條的背後實際上蘊藏著西方人本主義教育思想的核心，西方的兒童中心學習理論也正是在這個傳統上發展起來的。

## 以兒童發展為中心的 美國主流教育觀

美國主流教育觀

沈岳來美之後不久就進入當地一家托兒所。幾周之後我們如約到學校與老師面談。老師告訴我們沈岳在各方面還適應得不錯，只是有時坐了一會兒就要起來走走。聽了老師的話，我們不假思索地提出了第一個問題是沈岳與班級其他孩子比較是否很調皮。我們來到美國之前早就聽說美國的孩子大都是活潑好動的。雖然我們聽到老師對沈岳的良好評價，但是我們忍不住要

許多公立學校也為此大量聘用雙語教師、心理師、學生諮詢師、衛生和社會工作者等非專業課程教職人員。在這一過程中，許多公立學校的宗旨就是強調要給學生提供一個安全的、適合於身心發展的學習環境。

## 中美教育觀念的 巨大鴻溝

近年來，以兒童中心為指導思想的「美國主流教育理論」開始受到重新評價。支持者認為以兒童發展為中心的「教育體系」是民主主義社會的核心，是建設一個真正民主社會的首要前提。批評者認為正是這種心理諮詢式的教學理論使美國的教育質量下降，使學生失去職業競爭能力。盡管美國的主流教育思想近年來受到傳統教育思想的挑戰，它在美國教育體系的主導地位還是相當穩固。任何觀念都不是一朝一夕形成的，要它改變也不是一夜之間能夠完成的。

中國的教育思想有著幾千年根深蒂固的傳統。在封建社會里，教育只是極少數人才能享有的特權。教育的根本也是唯一的，目的就是應付科舉考試，升官發財。衡量學習效果的手段就是考試成績。封建社會已是通過這種從地方到中央的層層嚴格考試來選拔封建官僚人才。有時考試的成敗僅僅取決於考生是否記得某篇經典作品里的某一詞句。以現代教育觀點來衡量，這種所謂的「教育過程」完全是對人性的摧殘，對社會進步的反動。中國幾千年封建社會的衰亡難道與這種以科舉考試為核心的教育制度的存在沒有直接關係嗎？

雖然在過去的一百多年里中國社會經歷了翻天覆地的變化，教育指導思想卻似乎並沒有經歷類似的根本性的變革。教育的目的似乎仍然是選拔人才，雖然人才的標準有所不同。嚴格的比較與考試仍然是衡量教育質量的主要手段。教育過程的核心是知識的積累，而不是技能的掌握，更不是受教育者的心身全面發展。從幼兒園到大學教育的全過程中，考試仍然是至高無上的指揮棒。由於教育資源的嚴重短缺，學生只有通過年復一年的五花八

## 兩種教育制度觀點 之間的平衡

在美國的華人及亞裔家長中恐怕有不少人就是這種高度競爭的教育體制的「成品」。我們之中的大多數人(包括作者本人)都在不同的程度上仍然信奉著這種教育觀念。對許多華裔家長而言，學校的成功就是要學習上「高人一等」。這種對學校成功的期望與美國主流社會中流行的在學校感到自在、受人歡迎就是成功的觀念完全是風馬牛不相及的。例如，最近我們社區里最重大的教育新聞就是因新建立一所中學而重新劃分學校區域。學區委員會召開了不下數十次的公眾聽證會來討論如何重新劃定區域。每次聽證會都有相當一批家長群情激憤、請願抗議，主要原因就是他

們的孩子可能不能和他們的好朋友同上一所中學了。許多家長歷數了孩子離開了他們的朋友之後可能會產生的種種嚴重後果。給人的印象是這些孩子上學似乎就是為了交朋友、豐富社交活動。

中美不同的教育觀念的鴻溝是顯而易見的，也正因為如此不少華裔家長擔心美國的學校太不關注對學生學習成功的期望。盡管有許多影響教育質量的因素，在討論這個問題時，我們應該對教育在美國社會所承擔的作用有一個比較統一的認識。換句話說，教育的價值觀念應該通過它的社會環境來理解和評定。

如果說在傳統的中國社會里，教育只是統治者培養選拔人才的一種工具，那麼美國的教育，特別是公立學校教育是社區自我改善、自我提高的公益事業。教育是通過提高個人素質發展個人能力來為整個社區服務的。新英格蘭地區的公立教育體系更是這種教育為公益(common good)服務的最早，也是最典型的代表。

要在這種截然相反的教育觀念之間取得平衡是很不容易的。首先我們得承認教育反映並服務於社會環境。在今天這個日新月異變化的世界裡，經濟的競爭與社會的發展已取代了不同政治和意識形態觀念之間的對抗。教育觀念也應該及時地重新評估和反思。從全球的宏觀形勢來看，教育上的比較和競爭已是不容避免。這是學生將來踏進社會所會面臨的觀點。如果我們是負責任的家長或學校教育工作者，不幫助孩子們從小培養起學術上的競爭能力以及與其相應的心態，那將是我們的失職。良好的動機並不能改變或取代並非理想的現實。

然而從人道主義以及民主的觀念來看，一個真正良好的教育體系就是應該使所有的孩子都有同等的機會來發展成長。這種機會不應該只分配給在某一個時期比較善於學習的學生。換言之，教育不能注重「錦上添花」，而更應該「雪中送炭」。一個社會是否健康、是否發展，正如一個有機體一樣，不是取決於如何提高它的強壯部分，而是著重於如何保養它的虛弱部分。如果做不到這一點，後果可能是致命的。從現實觀點來看，也只有當一個社會的整體教育水平提高了，才會有更多的人才培養出來，滿足社會對經濟和技術發展的要求。正如中國俗話所言：「水漲船高」。

## 發展和競爭能夠共處

當沈岳四年前開始在麻州體操中心上體操訓練課時，我們只是希望給他提供一個積極活動鍛煉身體的場所。他和其他參加體操課的孩子一樣把體操看成是一種有趣的活動，根本沒有想到它也是一種競技體育項目。當時沈岳的體操課完全是在一種活潑愉快的環境中進行的，並不存在學生之間互相競爭的壓力，更沒有什麼為了今後比賽得名的「拼搏」心態。

經過一年多的體操基本功練習，沈岳的體操訓練開始正規化，並且開始注重具體技術動作的掌握。一年前，沈岳開始參加各類比賽，去年四月份又參加了麻州體操冠軍賽。在這過去的一年中，我們家長也逐漸學會了如何根據沈岳的身體情況和競賽心理狀態等各種因素來幫助他進行體操訓練和比賽準備工作。我們體會到沈岳能夠在比賽中名列前茅和他的生理特征、家庭影

響(我妻子也是體操教練)以及我們對他比賽得名的期望等各方面的因素有關。從這一點上來看，沈岳參加體操比賽的條件都是獨一無二的。

「我喜歡體操，因為體操真有趣！」沈岳總生怕我們忘記他為什麼參加體操訓練。「我們知道，不過爸爸媽媽也希望你再加把勁，比賽中得到更好的名次。」

今年夏季奧運會之後，我們和沈岳有關體操訓練比賽的對話內容改變了。這多少得歸功於「體操王子」李小平。沈岳開始編織他奧運會得金牌的夢幻。我們相信沈岳會在體操比賽中得到更好的名次，但是我們更希望他在體操比賽、學習和生活中都得到樂趣。

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# 美國舞台上的中國胡桃鉗王子

## 記波士頓芭蕾舞團的中國演員金三鵬

朱偉懷



金三鵬在波士頓芭蕾舞團

波士頓芭蕾舞團正在王安中心上演節日保留劇目《胡桃鉗》(The Nutcracker)，這個膾炙人口的聖誕故事已在國際芭蕾舞台上演出了一百五十多年，觀眾們卻常看不厭。而高水準的波士頓芭蕾舞團每年都是這部經典芭蕾劇增添新的特色，在每年的《胡桃鉗》中，最受歡迎的俄國舞更加動人，領舞演員在台上做出串前所未見的騰空旋轉，看得觀眾們眼花繚亂。這位為傳統劇目錦上添花的英俊青年是來自中國的芭蕾演員金三鵬。

金三鵬先生是今年二月通過了波士頓芭蕾舞團的考核甄選，於今年八月正式加盟該團，是這個舞團中第一位來自中國的舞者。波士頓芭蕾舞團本演出季節開始後，他便在十月上演的《布吉舞》、銅管樂和藍調曲《中登台亮相》，在十一月下旬至一月初的節日期間上演的《胡桃鉗》中，他又在不同場合中扮演胡桃鉗王子、俄國領舞等重要角色。胡桃鉗王子是《胡桃鉗》中不可缺少的角色，歷來都由瀟灑英俊的演員扮演，而俄國舞是最具男性威

武的舞段，也最受觀眾歡迎，金三鵬出任領舞，與四名男演員一起表演。他說那一串令觀眾和其他演員驚嘆的高難度動作，實際上是中國民族舞蹈中的「擰旋子」，是全身與地面呈水平，四肢伸開旋轉，美觀而動作靈活。他原來只是想跳出點風格不同的新花樣讓美國同行們看看，沒想到編導覺得很棒，每次都要他跳此動作，其他演員也很欣賞，因為沒有人能像他這樣把旋子擰得這樣穩。金三鵬說：「芭蕾的動作隨音樂變化，有時快速激烈，可展示高難舞技；有時緩慢抒情，可表現形體與情感。我有時更喜歡熱烈的跳躍、旋轉等動作。至於飾演何角色倒無所謂。」波士頓芭蕾舞團每年從成百上千人中挑選演員，今年簽約新加入該團的只有金三鵬一人，顯示出他的舞蹈功力。

現年二十八歲的金三鵬，生長在中國北方大城市天津，六歲起就到和平區少年宮學舞蹈，十一歲進天津藝術學校學習芭蕾舞與中國民族舞，他也在北京舞蹈學校學習過，畢業後成為天津芭蕾舞團演員，一九八六年又調入位於北京的中央芭蕾舞劇院。他曾多次參加國內外芭蕾舞比賽，曾獲第二屆全國芭蕾舞比賽第二名，盧森堡國際比賽第六名等嘉獎。一九八九年，金三鵬到日本學習，兩年後加入東京芭蕾舞團當了近二年演員，一九九三年他又去香港芭蕾舞團發展。一九九五年來到美國，先在猶他州鹽湖城的西部芭蕾舞團，今年加盟波士頓芭蕾舞團。轉若千國家地區的多個舞團，金三鵬不僅演出過中外芭蕾舞劇中的不同角色，也學到了各種風格的舞蹈語匯，並體會了東西方法舞團的不同體制。

起源於歐洲宮廷舞的芭蕾是種非常規範標準的舞蹈形式，因此無論哪個國家，芭蕾的基本功和動作都是一樣的，許多芭蕾經典劇作世界各國都上演，例如《天鵝湖》、《堂吉珂德》、《海盜》、《胡桃鉗》等等。金三鵬說：中國的芭蕾訓練是遵循俄國方式，嚴格而刻苦。他們從小上藝校都是住宿，每天要苦練，小時候也曾哭過，是家長老師督促著學下來的。但只有台下的苦練才能換來台上的輝煌。芭蕾舞在中國是很受歡迎的文藝形式，不過中國的芭蕾舞團並不多，只有幾個大城市有，他當年在中國時雖然也參加過不少演出，但多數是演片斷，因為那時一來中國舞團沒有足夠的好芭蕾舞者，再者經費有限，起不來全場布景道具，因此排演全場舞劇有困難，只能演其中一場或者幾個舞段。而許多優秀的中國演員都是在獨舞、雙人舞中顯身手的。目前，中國的芭蕾舞團已在排演大型舞劇，如《斯巴達克斯》、《一千零一夜》等。至於中國題材的舞劇，也曾有過《魚美人》、《紅樓夢》等，文革時的「樣板戲芭蕾舞」《白毛女》、《紅色娘子軍》等，曾經轟動一時，近年來改編後重返舞台仍然很受國內觀眾歡迎。

金三鵬曾參加過中國、日本、香港的舞團演出，他表示自己之所以要來美國跳芭蕾，是覺得芭蕾本是西方的產物，以往在國內多半只能從錄像上學習外國演員的風格，親身加入西方國家的舞團，可以親臨其境與老師、同伴們交流舞技。他也感到來美國近兩年收益不淺，尤其是來到波士頓芭蕾舞團之後，在這個全美一流舞團中有幾位很好的教練，每天為大家上課，演員們又都是經過嚴格考核入選，整體水平很高。這個舞團演出也很飽滿，每年上演近十台劇目。該團有來自俄國的老師，要求極嚴，有些美國演員不太適應，但金三鵬說自己從小習慣了俄國式的嚴格訓練，反而覺得能學更多東西。他說美國的芭蕾舞演員訓練與中國俄國不同，這里孩子們雖也從小學舞，但都是業餘時間，學好之後來考舞團。而美國仍有許多好演員，尤其是大型舞團演員的整體素質好。中國培養了不少優秀的芭蕾演員，但國內整體水平來講女演員偏弱些，一些演員腳尖力度不夠，不知是身體素質還是訓練的關係，相比之下，中國男演員條件更好一些。目前美國各地的舞團中也有一些來自中國的優秀舞者，例如曾獲芭蕾比賽獎的原中央歌劇院的蔣齊已在鹽湖城芭蕾舞團跳了十年，現在已是主要演員之一。金三鵬表示：在美國各芭蕾舞團中，目前還是蘇俄演員挑大樑當主演，蘇俄的芭蕾水平確實很高，但近來也有些優秀中國男演員上升到重要和主要演員位置，美國芭蕾界也對中國演員的良好條件和扎實培訓表示贊嘆。

問到金三鵬幾個不同國家地區的芭蕾舞團體制與管理有何差別。他指出：中國的舞團由政府管理資助，前些年也很不景氣，沒有多少演出任務和機會，一來演員沒有目標會表演就失去了練功的興趣與目標，使一些好舞者荒疏了功力，再者舞團的生存與發展也較困難。相比之下，日本的舞團則非常商業化，都由一個公司經營，但演員平時沒有薪水，使用練功房服裝道具還得付租金，只有參加演出時才有酬勞，他在東京芭蕾舞團時雖然每次的演出費很可觀，因為該團很想留住他，但沒有演出的時候仍得打工賺錢，較難專心排練。香港的舞團是西方式管理，與美國很類似，演員有固定薪水，不用再為生計發愁。香港的演員幾乎都是從世界各地高薪聘請，他曾隨香港芭蕾舞團去北京演出，他在天津的父母也去觀看了他們的表演。香港芭蕾舞團的資金與演員陣容都很雄厚，但他覺得那裏究竟發展有限，才想來美國學些真正西方的芭蕾藝術。美國的舞團管理更好，尤其是波士頓芭蕾舞團，不僅演員水平強過他曾在的鹽湖城舞團，而且福利待遇也好，這是個「工會」管理的舞團，演員們超時工作可有額外收入，因傷病不能演出還有保險。作為演員，簽合同時就規定了薪水標準，而與你演出多少或演何角色無關，當然演員們還是希望能有更多登台機會和獲得

更重要的角色，對日後的提升有益。因此波士頓芭蕾舞團的演員都是專職，除了演出就是上課、排練，芭蕾基本功不可一日不練，而該團每年演出任務很多，劇與劇之間往往只有二、三周排新戲時間，金三鵬表示以往他從來沒有這麼多演出，開始有些吃不消，但很快就習慣了，因為究竟只有舞台才是一名演員最向往和最能施展才華的天地。他很高興能來到波士頓芭蕾舞團這樣一個高水準的文藝團體中，為自己的芭蕾生涯鋪下更廣闊的前景。他表示：「對男演員來說，三十歲左右正是黃金年華，不僅技藝純熟，心理素質也趨於豐富，在舞台上有很強的感召力，因此自己要抓緊時間，好好跳幾年，同時也向外國同行們學習。」

金三鵬說他很喜欢波士頓這個城市，文化氣息濃厚，具有歐洲風情，不像鹽湖城等美國中西部城市空曠平淡，他也贊賞波士頓觀眾們有較高的文化素養和欣賞水平。身在大學之都，他表示也希望日後能上學讀書，進一步充實自己。他說剛到美國時英文簡直一竅不通，以致在鹽湖城舞團時因聽不明白和不會查日程表而耽誤了彩排，當時蔣齊和其他美國演員給他很大幫助。來波士頓後，由於他是團里唯一的中國人，在本地又沒熟人朋友，一切要靠他自己，這倒迫使他在純美國環境中強化練習英文，而且團里的編導、演員、老師們都對他很好，現在他利用英文交流已沒問題，但因從來沒有正式上課學過英文，所以更渴望有時間去讀書上學。

在芭蕾舞《胡桃鉗》上演期間，金三鵬先生歡迎本地華人在這部傳統劇目以及該團日後其他演出中的表演給予指導和鼓勵。

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為教會崇拜而插出的三十七盆絲花作品，是王青雲將藝術靈感與對主信仰融匯一起的奉獻，她並於聖誕節前在家中舉辦小型插花展覽

為神說過人總會死去，但只求減輕父親的痛苦，最後父親果然安然過世。令她欣慰的是，不僅她一家人成了信徒，她的父母也皈依了基督教，父親於一九九五年四月受洗，同年八月過世，靈魂有了歸宿。王青雲的丈夫是美國人，和女兒每周日參加華人聖經教會的英文崇拜，而王青雲則陪母親去中文堂，她說從小在教堂長大的女兒自動地接受了教義，比他們夫婦還早兩年受洗，而她自己等了丈夫幾年，夫婦一同接受洗禮。擔任了多年工程師職務的王青雲表示：自己很熱愛這份專業工作，但由於常要出差，對孩子、家庭、父母都有虧欠之處，在父親患病自己又追隨了主之後，便看淡了賺錢謀生，放棄了工作回來全心照料父親與家庭。她說：「若是以往，我是不會放棄工作的，但是現在即便老父已過世，女兒也上了大學，仍覺得自己若能有更多時間照料家庭心里才感到安慰。過去我們中國人總想為子女多留下財產，現在感到，家長過多負擔子女的生活反而是害了他們，不僅使他們缺乏獨立性喪失自己謀生的能力，還可能因給他們留下太多的錢財而被他人謀算。」王青雲最高興的是女兒已選擇了自己的道路，有了主的指引，當父母的盡可以放心了。

來自中國江西的國畫家郭義芳夫婦數年前是為給孩子治療疑難病才來美國的，當時借住在兒童醫院，語言不通，舉目無親。後來華人醫務中心的洪姑娘熱心地介紹華人佈道會的朋友們來為他們幫忙。郭義芳回憶說：「我們在美國認識的第一批華人朋友就是教會的牧師與教友們，他們給予我們精神上、物質上很多幫助，因此孩子出院後，我們全家就開始每周去教堂，一九九零年底我們夫婦就接受了洗禮。」他還表示：以前在中國大陸接受的都是唯物主義教育，在江西南昌只有一個基督教教堂，也很少有人去崇拜，因此自己本來對基督教並無了解，那為何到美國不久就會成為基督教徒呢？除了感謝主和教會的恩典幫助之外，也有個人經歷與追求的因緣。許多大陸人都有坎坷的經歷，自己當時年輕氣盛，相

信「人定勝天」，但結果卻沒少碰壁，多年經歷之後，才體會到人是不能勝天的，冥冥之中覺得世界有個主宰，社會的變化總逃不脫天的意志。那時常感到迷茫，感到有許多解釋不了的東西。而基督教主張人的心中要有主，對暫時解釋不清、辦不好的事，要想得開，不可急於求成，相信聽其自然，總有澄清之時。現在有了信仰，是有精神支柱，遇到難解的困難和問題可以坦然處之，同時在教會也認識了許多很好的人，交了不少朋友。

近幾年來，來自中國大陸的移民和留學生增多，也有越來越多的民和教會活動並成為教徒。在大陸沿海地區如福建廣東等地，基督教、天主教等西方教派已有較普遍的基礎，所以一些來自那些地區的新移民已經是教徒，來美後也願意參與教會崇拜。但更多的是非教徒通過朋友、親戚、中文學校家長等關係接觸教會活動，逐漸被感召成為信徒。現在西郊佛明翰世紀中文學校任教師的牟冰女士參加位於西郊的麻省華人福音堂活動已有幾年，她表示自己並未受洗，但挺願意參與教會活動，也為子女創造接受教義結交中國小朋友的機會。而同樣來自大陸的陳建中、李娜夫婦則已受洗為基督徒，李娜女士是今年剛創辦的世紀中文學校的校長，該校的一批創辦人都曾是華人福音堂的教會朋友。因此教會的作用已從宗教服務向綜合性的社區與社會服務發展。

### 從教會到社會

聖公會聖保羅座堂的彭培剛牧師生長於香港，原來也並非教徒，是在香港上學時和同學一起去教堂，從而成為家裏的第一代教徒的。後來又走上專業神職道路。華人佈道會的李蔭棠助理牧師則指出：「目前來教會的有許多生長在美國的華裔青少年，有些人起先並不信教，只是喜歡與朋友們來湊熱鬧，後來卻皈依了主，我本人當年也是這孩子之一。」作為在波士頓華埠長大的牧師，李蔭棠家中原本並無人信教，他當年是與同學一起來教堂的，後來又積極做義工，以致成為專業牧師。他們都感到教堂開展些

其他社區服務和活動有利於吸引更多的人尤其是青少年前來。目前教堂也開展多樣活動吸引青少年，如音樂演奏、合唱、課外活動，及夏令營等，不少年輕人是因為被這些活動吸引而接受了主的福音的。在美國主流社會和華人社區，教堂提供社會服務已是很常見的情況。分佈在大波士頓地區的華人教堂除周日崇拜之外一般也都有其他服務。例如由張保羅牧師主持的摩頓華人基督教會主恩堂的兒童課後班；昆士路德會華樂堂與其他社區組織、醫院等共同舉辦的講座活動；華人聖經教會的中文學校等等。教會方面也起了積極的作用。因此不少舉目無親的新移民不管是否信教在遇到困難時，都會首先想到找教會幫忙。李蔭棠表示：「主讓我們服務於人類，向人們傳福音，幫助人就是我們神聖的職責。」

基督教主張自我修身，淨化心靈，從而才能為世人多做善事，因而雖然也開展捐助救濟等活動，卻並不像有些教團如佛教慈濟功德會那樣以社會性救助活動為主。而且許多教徒也表示，對基督教真諦都是多年追索後才豁然開朗的。有些人因看到個別教徒行為不善而產生對整個宗教的懷疑是不正確的，因為按照聖經，每個人都是罪人，而心靈層次不同的人對罪惡的反省不同，進入天國的境界也不同。按照主的指引，與人為善，求得內心的安寧則是對每個人都有益的。

紀念耶穌誕生的聖誕節本是基督教節日，但在商業社會中，也披上了更多商業色彩，因此許多非教徒或信仰其他宗教的人也慶祝聖誕節，他們只是將其作為一個節日來歡度，而並不追其原本為一個宗教含義。反而是一些篤信基督的信徒已不太喜歡聖誕節的商業氣息，賈莉莉說：「與熱鬧開闢的聖誕節相比，我們更喜歡感恩節，家人團聚，追思以往，感謝主恩，更具有濃厚的人情味！」

不過，聖誕節仍是美國一年中最聖大的節日，無論何種信仰、何種族裔的人們在這寒冷卻五彩繽紛的節日季節中，都會感到身心快樂！

## 大波士頓及紐英崙地區的華人基督教會

教會名稱	地址	電話
波士頓華人佈道會	249 Harrison Ave., Boston MA 02111	(617) 426-5711
波士頓華人聖公會	138 Tremont St., Boston, MA 02111	(617) 482-5800
波城華人宣道會	874 Beacon St., Boston MA 02215	(617) 266-3633
波士頓基督教救恩堂	115 Broadway St., Boston MA 02116	(617) 451-1981
波士頓華人浸信教會	65 Washington St., Quincy MA 02169	(617) 479-3531
摩頓華人基督教會主恩堂	50 Eastern Ave., Malden MA 02148	(617) 322-9977
波士頓郊區華人聖經教會	149 Old Spring St., Lexington MA 02173	(617) 863-1755
麻省福音堂	60 Turnpike Rd., Southboro MA 01772	(508) 229-2299
紐英崙中華基督教會	1835 Beacon St., Brookline MA 02146	(617) 232-8652
建橋者	220 Harrison Ave., Boston MA 02111	(617) 426-1070
波士頓西區佈道會	41 Quint Ave., Allston MA 02134	(617) 254-4039
使者協會	5 Amherst St., Lexington MA 02173	(617) 862-7690
波士頓台灣基督教會	1458 Great Plain Ave., Needham MA 02192	(617) 558-1236
羅威爾區華人聖經教會	197 Littleton Rd, Bldg B, Chelmsford MA 01824	(508) 256-3889
昆士市路德會華樂堂	550 Hancock St., Quincy MA 02170	(617) 773-5482
安城華人基督教會	434 N. Pleasant St., Amherst MA 01002	(413) 549-3596
羅德島州華人基督教會	745 North Broadway, E. Providence, RI 02914	(401) 434-0568
新港加略山浸信會華人教會	100 Dwight St., New Haven, CT 06511	(203) 787-1805
哈城華人浸信會	90 N. Main St., W. Hartford CT 06107	(203) 521-4763

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## 封面故事

## 聖誕節與華人基督教會

## 波士頓地區的華人教會

聖誕節來臨前夕，照例是基督教會崇拜主恩的高潮，除了例行的禮拜天崇拜之外，許多教堂還舉辦聖誕音樂會、特別聚會等活動，以紀念基督耶穌的誕辰。十二月十三日晚在波士頓佈道會舉行的慶祝聖誕音樂會，全部由青年人演出，坐滿禮拜堂的數百觀眾也多是亞裔年

輕一代。集宗教信仰、娛樂聯歡和節日慶祝為一體的活動吸引著眾人參加。

在美國，基督教等西方大教是有眾多信徒的主流教派，而篤信基督教的華人也不少。大波士頓地區究竟有多少華人信徒教友，並無確切的數字，但專門服務於華人的基督教堂就有十幾座，每堂都約有數百人前去。

位於波士頓華埠夏里亞街約一

朱偉憶

波士頓華人佈道會「是本地區歷史較久，也是規模最大的華人教會，目前每星期日都有逾千人前去崇拜，由於場地的限制，也考慮到不同華裔群的語言差異，該教堂每周日都有三次崇拜服務，分別使用英語、粵語和國粵語布道。該堂助理牧師李蔭棠說：「目前英、粵兩堂人數很多，能容納二百七十人的大堂已經坐不下這多人，只得用其他副堂，並以電視傳播。國語堂人數少些，也有近百人參加。另外還有主日班，讀聖經並討論如何指導生活。」他指出，參加英語崇拜的多為華裔青少年及少數非華裔人士，而中文堂則都是華人，男女老少都有，許多是全家參加，近年來教徒教友數目增加很快，來本堂者不少住在華埠附近，但也有不少來自郊區，甚至鄰州。許多人已來本堂多年，在教會有許多朋友。還有些人

在主流社會工作，住在郊區美國人聚居之地，利用周日回到華人教會，有一種親切舒服的感覺。

位於勒星頓的大波士頓華人聖經教會是本地第一所華人國語堂，該會信徒王青雲女士介紹，三十多年前，本地區已有粵語華人教會，但尚無國語禮拜堂，六十年代末期，有十三位講國語的信徒教友聚集



在牛頓市的嚴長老聚會，後來因人越來越多，便借用勒星頓的一所教堂。但華人們更希望有屬於自己的教堂，於一九七二年買下位於島本的一座小教堂，後來又擴大到隔壁的房產，以適應逐日增加的教民之需。一九九一年，教友們物色到勒星頓的一塊地皮，先由幾家人墊錢買下，然後由教會中的兄弟姊妹自己設計建成了一座嶄新的教堂，因為教會中人才濟濟，從建築師、工程師到藝術家、音樂家無所不有，大家要做什麼事都能做成。華人聖經教會的大堂能容納九百餘人，周日做中文崇拜服務，副堂亦可容四百人，是英文服務的場所，還有主日學校及中文學校，每周來教堂的信徒教友有近千人。

由於亞裔人口的增長，許多美

國主流教會也已重視為華人社區提供服務，並專門聘請華人牧師以吸引更多華人教友信徒。座落於波士頓公園附近的「波士頓聖公會聖保羅堂」從一九八一年起就開始發展華人教徒，目前已有數十戶家庭來此堂禮拜。自今年九月起在該堂服務的華人牧師彭培剛來自香港，先後在波士頓學院和波士頓大學神學院獲碩士和博士學位。他說聖保羅堂有寬敞的大堂，也有副堂，還辦有主日學、聖樂講座、唱詩班、兒童音樂班等，目前除面向主流社會的英文崇拜服務之外，也有粵語服務面向華人，本堂的中文服務還可容納更多的人，歡迎華人朋友前來。近兩年華人教友人數增長，尤其有許多來自大陸的朋友，該堂有專門為華人服務的活動分享不同資源，也有和主流服務及其他教會聯合的活動，聖誕節期間的節目更多。彭牧師表示：聖誕節對許多人來說已不只有宗教意義，而是個色彩豐富的節日，因此許多並非教友的人也慶祝聖誕節，節日期間更有許多非教徒來教堂參加活動，教堂慶祝節日除有些專門儀式外，也有許多與民間差不多，例如裝飾聖誕樹、舉行派對、贈送禮物賀卡，也有家庭探訪。不少人只是想體驗一下基督教的慶祝方式，但也有人就是由於喜愛聖誕節的愉快氣氛從而步入教會大門的。

## 匯集到基督庇護下

華人中的基督教信徒都有不同背景，有生長在美國的華裔，也有來自香港、台灣、大陸或其他亞洲國家地區的移民；有的家中幾輩都已追隨主耶穌，也有的是最近才接受洗禮；有的是受過高等教育的事業人士，也有的是文化水平不高的普通民衆；有老年人、中青年、也有少年兒童。但大家都拋棄文化水平、經濟層次、政治觀念和語言等差異，匯集到上帝的旗幟之下。在對一些華人基督教徒的訪問之中，無論大家背景如何，都覺得需要一種精神上的追求，不知不覺中被引導上追隨主的道路，有的甚至成為了專業神職人員，一生為傳播福音而獻身。

有人盡管出生於教徒之家，但

也不是天生就會成為基督徒，背離家教者並不少見。但更多的人因有家庭環境的熏陶，從小便信仰基督教。賈莉莉女士生長在台灣一個基督教家庭，因此一直是虔誠的教徒，她說在台灣那種傳統中國社會中，儒家學說和佛教的影響更大，政府也有意識地助揚佛教等東方教派，因而佛教的影響並不很大，但近些年也已實行宗教自由，因此年輕人信基督的很多。來美國之後，賈莉莉更熱衷於參與教會活動，兩個孩子都從小去教堂。她的丈夫李澄志則是來美國讀書後參加了一些學生團契的活動，才信奉基督教的。目前他們夫婦在新罕布爾斯州納施華爾全是有福的羅威爾區華人聖經教會崇拜，那里聚集了一、二百家華人，在教會長大的兩個孩子很喜歡去教堂，也愛禱告，因此再忙再累，周日也要帶孩子去教會，求得大人孩子心靈的安慰。丈夫原學電腦，後成為專業人像攝影師，學教育出身後來卻從事梅琳凱化妝品直銷的賈莉莉回憶說：「這麼多年來，我們夫婦創業的道路真好像有神在指導，應該做的事，一步步走來，便自然地出成就；而不適合做的事也強求不得。」

同樣來自台灣的王青雲女士以往卻並未接觸過基督教，來美國讀書之後曾到波士頓郊區最早創辦的牛頓中文學校教中文，那時的校長便是「華人聖經教會」雛型的創始人嚴長老的夫人嚴師母，在服務於海外中文教學的同時，王青雲也接觸到了基督教。她說：「我們中國人對有精神的一套東西不太容易接受，因此我雖然追求基督很長時間，但真正受到感動是最近幾年的事。」她說由於數年前父親患癌症手術，兩年前又復發，在陪伴父親走過生命最後歲月，以及勸慰母親的過程中，她的心靈受到深刻的震撼，她感到：「神創造了人類，因此人無法控制和延長生命，人們在擁有健康時並不覺寶貴，但將要失去健康與生命時才意識到當年沒有充分利用神賦予我們的這些財富。」父親的病使她在信仰和價值觀上有很大的改變，全心為父親禱告，她說她並不乞盼延長父親的生命，因



教會的聽眾中有許多年輕人



李蔭棠傳道在華埠波士頓華人佈道會門前





伍蓉安飾演印第安公主的冰上舞姿

## 《風中奇緣》冰上舞 華裔少女挑大樑

聖誕至新年佳節之時，波士頓文藝舞臺上百花齊放，著名的迪斯尼冰上舞團此時光臨本市，更為節日錦上添花。今年的冰上芭蕾舞劇目改編自迪斯尼動畫片《風中奇緣》(Pocahontas)，而這部大型冰上舞劇中扮演主角印第安公主的是一位華裔少女伍蓉安 (Joanna Ng)。

「看過動畫片《風中奇緣》之後，許多人就說我像其中的印第安公主，我聽了很得意，」伍蓉安說，「但是我沒想到自己日後真的會在冰上舞臺親自扮演這個我所喜愛的角色。」

今年十八歲的伍蓉安生於台灣，尚未滿月就隨父母來到美國並在加州長大，她去年剛從洛杉磯地區的一所高中畢業，本應進入大學學習，但獲得了參加迪斯尼冰上舞團並演女主角的機會，只好將大學學習先放一放了。據她介紹，她曾在《風中奇緣》冰舞編舞者的助手指導下進行花樣滑冰訓練。高中畢業考慮未來發展方向時，她也希望自己的冰上才能能得到展示，因此參加了迪斯尼冰舞團為全新劇目《風中奇緣》甄選演員的試鏡。當主管人員見到伍蓉安在冰上展現舞姿的那一刻，女主角的人選便已敲定。

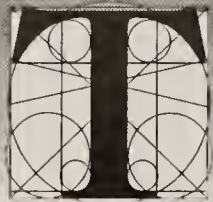
參加國內外花樣滑冰比賽並獲得多項獎牌，如一九九零年加拿大滑冰賽金牌，一九九一年美國全國比賽少年組銀牌，一九九二年意大利杯賽金牌，為報答父母祖父母及故土的養育之恩，她還在一九九三、九四年連續兩年參加台灣冠軍杯賽並獲金牌。伍蓉安把第一個榮獲全美冠軍的華裔陳婷婷等冰上優秀選手視為楷模。如今能成為職業冰舞演員，並飾演自己所崇拜的角色，伍蓉安感到「美夢成真」，她也很高興能與自己所尊重的編舞老師一起工作。不過她仍希望像正在加州大學上學的哥哥一樣，日後能進入大學讀書，可現在參加冰舞團的機會卻是人生難逢，頗具挑戰性，也使她學到許多新東西。她說：「滑冰對我來說並不難，但舞蹈和表演卻是要從頭學的，開始不太適應，但因為自己原來就喜歡音樂在冰上滑翔，因此練習一段也就掌握了。然而，披著長髮滑冰仍然不甚習慣。她還表示在此舞劇中她是首次學雙優秀冰舞選手，因此給她很多幫助，使他們的雙人滑配合默契。

生長在一個傳統的中國式家庭的伍蓉安，雖然從小接受美式教育，但仍能講中文。她扮演《風中奇緣》女主角後，在全美各地接受過無數次媒體採訪，但本報是第一個來訪她的中文媒體，她希望在她們的波士頓演出時，能有更多的華人

前來觀看。在演出的空閒間，目前正在加州家中與父母團聚休假的她今年六月隨迪斯尼舞團巡迴演出後第一次回家，她說有生以來從未離開家這麼久，出門在外使她能多長見識，去了全國許多地方，但也很想家，她表示將來上大學也會選加州的學校以便離父母近些。聖誕節當天，她將直飛波士頓，參加自十二月二十六日起在本市藍隊中心的演出。她說一定會趁此機會在波士頓觀光，並拜訪在哈佛等大學讀書的好朋友們。

迪斯尼冰舞團的《風中奇緣》(The Spirit of Pocahontas)將於一九九六年十二月二十六日至二十九日在波士頓藍隊中心上演，只有四天共十場演出。門票可逕至該中心票房，或電：(617/508) 931-2000。朱偉憶

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### CLAIMS OPERATIONS OPPORTUNITIES

Tufts Health Plan, a leader in the Healthcare Industry, currently has numerous exciting career opportunities in our claims operational departments for candidates with the appropriate backgrounds for the following positions:

- Claims Manager
- Supervisor of Fee & Reimbursement & Projects
- Liability & Recovery Supervisor
- Senior Fee & Reimbursement Analysts
- Business Analysts
- Data Quality Analysts
- Coordination of Benefits Specialists
- Claims Trainers
- Claims Examiners (part-time, full-time)
- Vertexers (data entry operators, part-time, full-time)
- Subrogation Specialist

Please indicate Dept. GT for the above positions.

### INFORMATION SYSTEMS OPPORTUNITIES

As a result of its IS staff's dedicated efforts, Tufts has won numerous awards, including being named a semi-finalist for the prestigious Computerworld Smithsonian Award and ranking for the second year in a row among InfoCare magazine's top five "Most Computer-Advanced HMOs in the US." To be part of the winning IS team, look into the following opportunities:

#### Desktop Inventory Analyst

Create and maintain an inventory tracking system encompassing all PC and printer-related equipment as well as maintain a laptop loaner pool including laptop configuration, setup, virus scanning and tracking. Must have 1-2 years' experience in setup and configuration of PCs and in software installation. BS/BA and prior experience with inventory control processes preferred. Dept. SL

#### Network Operations Manager

We are looking for a seasoned professional with 5+ years of management experience as well as hands-on knowledge of telecommunications systems, services and operations. Dept. NV

#### PC Support Supervisor

Supervise, coach and guide a team of PC Support Specialists to provide ongoing support for PC and desktop applications. Must have experience supervising technical staff and minimum of 4-5 years' experience providing PC and Software Support and 1-2 years' experience in network support. BS/BA preferred. Dept. SL

#### Data & Software Support Manager

A solid staff manager and leader is needed for our IS department. Experience with one or more of the following is required: SQL, Sybase, Ingress, or Oracle. HP experience is preferred, but not required. Dept. NV



Tufts offers an excellent salary and benefits package. NO PHONE CALLS PLEASE. Send resume and salary requirements, indicating Dept. Code, to: Tufts Health Plan, HR Dept., 333 Wyman Street, Waltham, MA 02254; fax 617-466-8590.

### OTHER PROFESSIONAL OPPORTUNITIES AT TUFTS

As the recognized leader in managed care, we're having a remarkably successful year at Tufts Health Plan. Our services are expanding, our membership is growing, and our career opportunities are as exciting as ever.

#### Mental Health Project Coordinator

An excellent opportunity exists for a Mental Health Project Coordinator to participate in the development of a comprehensive, high quality Mental Health Program. This professional will assist with the development, coordination, analysis and implementation of Mental Health Program based projects, such as the Case Management System, and Mental Health disease state management programs. The Mental Health Project Coordinator will also work with outside organizations, such as software or other vendors to develop and implement related project plans. Other responsibilities include supporting the development, implementation and successful completion of license applications and RFPs. BS/BA required. Master's degree and clinical licensure preferred. Three years' experience in a Mental Health setting and 2 years analytic, project management and/or system development experience required. Proficiency in the use of computers, specifically PC based systems, is essential. Candidates must be self-directing and able to work cooperatively as a team player. Some travel required. Dept. MS

#### Supervisor of Delegated Medical Management

Exciting opportunity exists for experienced Case Management professional to oversee the efforts of some selected provider units to design and implement their own in-house case management function. Act as a representative for Tufts, advocate, negotiate and, where appropriate, make recommendations consistent with the Tufts standards for the highest quality of care in the most appropriate settings. Must have BSN or equivalent work experience and 5+ years' experience in a combination of managed care and/or case management responsibilities. Demonstrated interpersonal, oral and written communication and organizational skills and ability to travel also required. Prior supervisory experience preferred. Dept. MS

#### Pharmacy Administrator

In this challenging position, you will manage and monitor the contractual arrangement with a third party administrator to ensure performance standards are being met. Additionally, you will manage operational issues related to upcoming program design, and create ad hoc reports utilizing MS WORD and EXCEL. BS/BA required; a minimum of three years' experience in the area of pharmacy contracts and administration is a must; a background in pharmaceutical sales will be considered. A solid operational background, as well as superb organizational and interpersonal skills are necessary. Dept. AG

#### Pharmacy Analyst

Utilizing appropriate database system tools, generate reports, manipulate data and analyze data on periodic ad hoc basis. Monitor information on ongoing basis to ascertain trends and areas for immediate operations attention. Experience in pharmaceutical industry a plus. Dept. MS

#### Health Care Analyst

Participate in the development, implementation, and dissemination of new and/or existing evaluation and management reporting projects, with emphasis on utilization, cost, and risk. Requirements include 3 years' analytic experience in a health care setting; strong quantitative skills; knowledge of statistical concepts and applications; proficiency with statistical or database software packages; skills in program evaluation, project management, and communication. Please apply with resume and sample of original writing. A Master's degree in Public Health, management, or other related field is preferred. Job Code BG

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

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Monday 12/23/96 9:00 a.m. Room 8

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Monday 01/06/97 9:00 a.m. Room 8

Monday 01/13/97 9:00 a.m. Room 8

For more information, call Amy Wong (Intake Counselor) at AACA (617) 426-9492 or come to the Asian American Civic Association (AACA) (Register now! Seats are limited.)